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ARCHÆOLOGICAL SURVEY OF INDIA, NEW IMPERIAL SERIES, VOL. XXXIX.

COORG INSCRIPTIONS

(REVISED EDITION)

BY

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EDITOR OF THE GAZETTEERS OF MYSORE AND COORG
FOR THE IMPERIAL GAZETTEER OF INDIA.

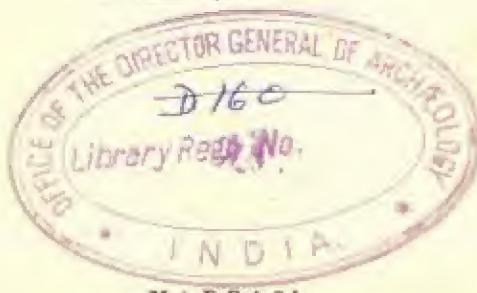
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WORKS REFERRED TO

AQR	Asiatic Quarterly Review.
DKD	Dynasties of the Kanarese Districts by Dr. Fleet.
EC	..	..	..	..	..	..	..	Epigraphia Carnatica.
EI	..	..	..	..	..	..	..	Epigraphia Indica.
IA	..	..	..	..	..	..	..	Indian Antiquary.
IGI	..	..	..	..	..	..	..	Imperial Gazetteer of India.
Ind Pal	..	..	..	..	..	..	..	(Grundriss of) Indo-Aryan Palaeography by Dr. Bühler.
JRAS	..	..	..	..	..	..	..	Journal of the Royal Asiatic Society.
MAR	..	..	..	..	..	..	..	Mysore Archeological Report.
Mad AR	..	..	..	..	..	..	..	Madras Archaeological Report.
Mad EpR	..	..	..	..	..	..	..	Madras Epigraphical Report.
MCI	..	..	..	..	..	..	..	Mysore and Coorg from the Inscriptions.
SBE	..	..	..	..	..	..	..	Sacred Books of the East, ed. by Prof. Max Müller

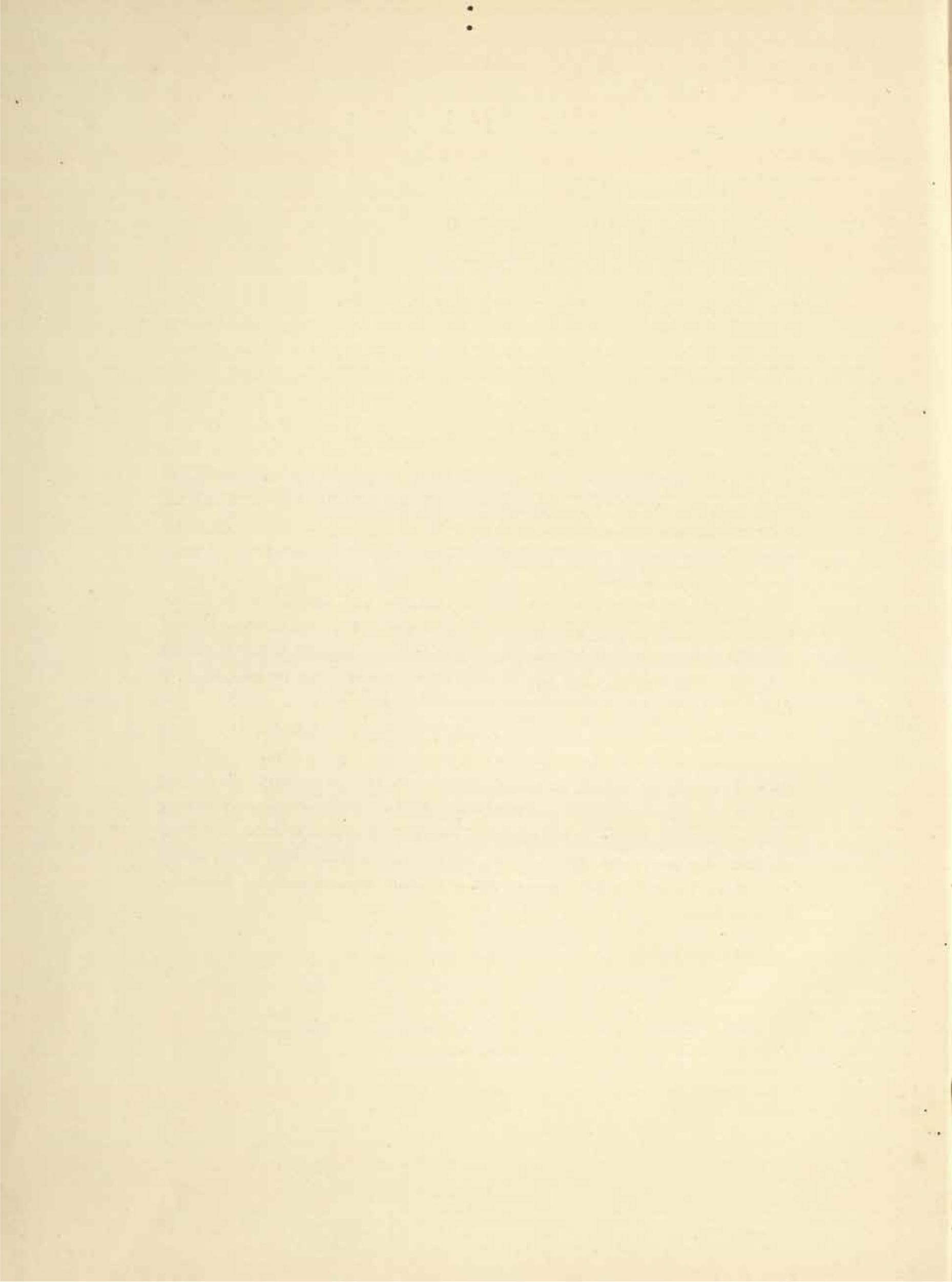
P R E F A C E

FOLLOWING on my decipherment and publication of the Mercara plates in 1872, I discovered the Ganga inscriptions Nos. 4 and 5, and some copies, mostly imperfect, of various inscriptions in Coorg were furnished to me by Government in the time of Colonel Hill with a view to their being translated. But owing to all my spare time being taken up with numerous other important engagements and absence on duty in Calcutta, it was not till 1886 that the first edition of this work was issued. Though the light thus thrown upon the early history of the country was valuable as far as it went, I could not but regret, when recently called upon to compile the Gazetteer of Coorg for the new Imperial Gazetteer of India, the absence of fuller and more satisfactory information on the subject. Under the conviction that something additional might probably be found in the way of epigraphic records, I deputed two of my Archaeological Assistants, with the approval of the Commissioner (Mr. Lionel Davidson), to make inquiries. The result fully justified my expectation. For copies of a number of inscriptions previously unknown were obtained, which enabled the filling up of the blanks hitherto existing in the past history. These were published as supplements to the Tumkūr and Eangalore volumes (xii and ix) of my *Epigraphia Carnatica*. Four more have now been added of which notice was received from Mr. L. T. Harris.

But the Government of India having been pleased, on the application of the Chief Commissioner, the Hon'ble Mr. S. M. Fraser, to sanction the issue of a revised edition of the work, brought up to date, the opportunity has been taken of collecting all belonging to Coorg, now more than trebled in number, into one volume in this edition, and publishing them on the same plan as in the remaining volumes of the series, of which this forms the first. For the present edition I have received much assistance from the impressions procured for me by Rao Sahib Krishna Sastri, Assistant Superintendent for Epigraphy, Southern Circle.

HARROW-ON-THE-HILL,

Easter 1913.



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KEY TO ABBREVIATIONS FOR THE NAMES OF TĀLUQS, USED IN THE
EPIGRAPHIA CARNATICA

Sign	Tāluq	District	Volume	Sign	Tāluq	District	Volume
An	Ānekal	Bn	IX	Kp	Koppa	Kd	VI
Ag	Arkalgud	Hn	V	Kr	Krishnarajpet	My	IV
Ak	Araikere	Hn	V	Kg	Kupigal	Tm	XII
Bg	Bügepaljī	Kl	X	Mi	Maddagiri	Tm	XII
Bn	Bangalore	Bn	IX	Ma	Māgaṇi	Bn	IX
Bl	Beltūr	Hn	V	Ml	Malavalli	My	III
Bp	Bowringpet	Kl	X	Mr	Mālūr	Kl	X
Ci	Chalākere	Cd	XI	Md	Māṇḍya	My	III
Cb	Chāmrājnagar	My	IV	Mj	Manjarābād	Hn	V
Ci	Channagiri	Sh	VII	Mk	Molakālmuru	Cd	XI
Cp	Channapatna	Bn	IX	Mg	Madgare	Kd	VI
Cn	Channarālyapatna	Hn	V	Mb	Melbāgal	Kl	X
CB	Chik-Ballāpur	Kl	X	My	Mysore	My	III
Cm	Chikmagalur	Kd	VI	Ng	Nēgamāngala	My	IV
Ck	Chiknāyakanhalli	Tm	XII	Nr	Nagar	Sh	VIII
Ct	Chintāmapi	Kl	X	Nj	Nanjangud	My	III
Cd	Chitaldroog	Cd	XI	Nl	Nolamāngala	Bn	IX
Cg	Coorg	Cg	I	Pg	Pāvugada	Tm	XII
Dg	Dūrasāgere	Cd	XI	Sa	Sāgar	Sh	VIII
Dv	Dēvanhaljī	Bn	IX	Sr	Serigapatam	My	III
DB	Dod-Ballāpur	Bn	IX	Sk	Shikurpur	Sh	VII
Gd	Goribidnūr	Kl	X	Sh	Shimoga	Sh	VII
Gb	Gubbi	Tm	XII	Sd	Sidlaghatta	Kl	X
Gu	Gudūlpēt	My	IV	Si	Sira	Tm	XII
Hn	Hassan	Hn	V	Sb	Sorab	Sh	VIII
Hg	Heggadadevankōṭe	My	IV	SB	Śravāga-Belgoḷa	Hn	II
Hr	Hiriyur	Cd	XI	Sg	Śripōrī	Kd	VI
Hk	Hojalkere	Cd	XI	Sp	Śrīnivāspur	Kl	X
HN	Hole-Narsipur	Hn	V	Tk	Tarikere	Kd	VI
Hl	Honnāli	Sh	VII	Tp	Tiptūr	Tm	XII
Ht	Hoakōṭe	Bn	IX	Tl	Tirthahallī	Sh	VIII
Hs	Hansar	My	IV	TN	Tirumakudal-Narsipur	My	II
Jl	Jagalūr	Cd	XI	Tm	Tumkūr	Tm	XII
Kd	Kajūr	Kd	VI	Yd	Yedatore	My	IV
Kn	Kānkānhallī	Bn	IX	Yl	Yelandar	My	IV
Kl	Kolār	Kl	X				

LIST OF NĀDS IN THE TĀLUQS OF COORG

Modikēri or Mercūra Tāluq—

Horamalo-nād
Hälēri-nād
Horūr-Nūrokkal-nād
Uluguli-Mudikēri-nād
Hudikēri-Mandapa-nād
Kāntamūr-nād
Kaggoḍlu-nād

Pādinālknaḍ Tāluq—

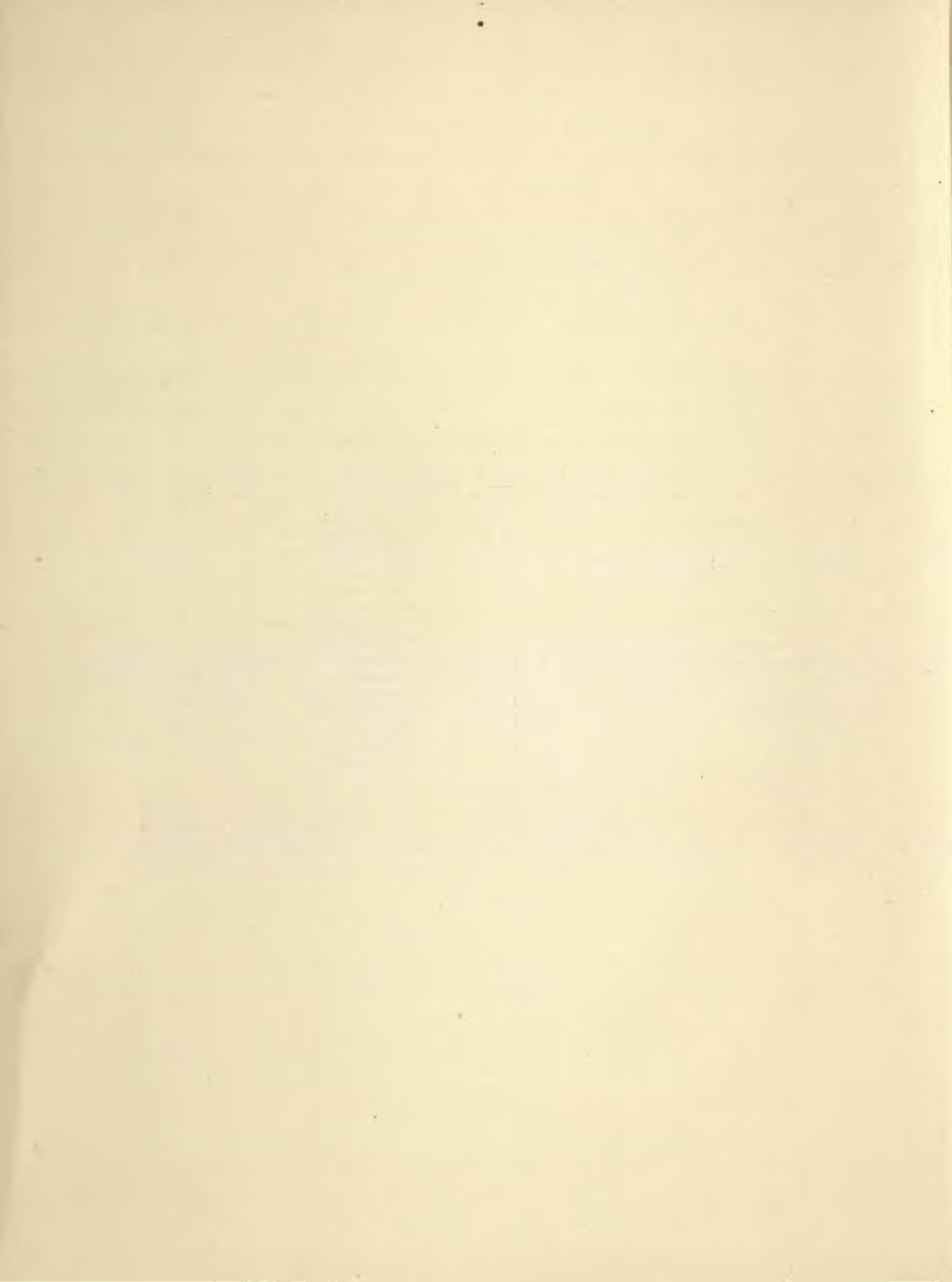
Pāḍinālk-nād
Kāḍiyat-nād
Kuyaṅgēri-nād
Benga-nād
Tavu-nād

Yedēnālknaḍ Tāluq—

Yedēnālk-nād
Beppu-nād
Ammatti-nād

Kiggaṭnād Tāluq—

Anchikēri-nād
Tavalakēri-nād
Hatgaṭ-nād
Betṭiyatt-nād
Nanjarājpaṭna Tāluq—
Ramasvāmi-Kanave-hōbli
Nanjarājpaṭna-hōbli
Yedāva-nād
Gadi-nād
Surlabimutta-nād
(*Old Yēśavāra-sime*)
Kodli-hōbli
Bilaha-nād
Niḍuta-nād



COORG INSCRIPTIONS

INTRODUCTION

THE inscriptions of Coorg, though few in number, are of importance, especially the earlier ones. It is true they tell us little about the Koḍagas, or Coorgs, themselves. Nor was this to be expected, for the Coorgs are naturally an unlettered race, their very language having no written characters¹; and although the predominant class, they form no more than one-fifth of the population. The earliest express mention of the Koḍagas that has been met with in inscriptions is in 1174, in the time of the Hoysala king Vīra-Ballāla (Hs 20). They are also mentioned in 1722, in the time of Chikka Dēva-Rāja of Mysore (Sr 64). But the name Kudakam (Coorg) apparently occurs in Tamil literature so far back as the 2nd century²; and the Seven Kombu of Sk 136 may have reference to Coorg in 1068.

Nevertheless, some idea may be formed of ancient divisions of the country. Thus, in 887, under the Gangas, we have mention (Cg 2) of the Male Thousand (the hill country to the west). This was apparently ruled in 977 by four Malepas or hill chiefs (Cg 4). In 1013, Kuda-malainād in Tamil (TN 35), Koḍaga-malenād in Kannada (TN 122), is included in the conquests of the Chōla king Rājarāja. In 1095 the Kadamba Duddharasa is described (Cg 57) as ‘a pleasure-garden of the Malepas,’ meaning perhaps that they found with him a safe retreat. In 1124 we find (Bl 178) the Changālvas coming to the aid of the Malepas against the Hoysalas. And in 1174 two Coorg chiefs (? Malepas) and the Koḍagas of all the nāds assisted the Changālva king in his final struggle against the Hoysalas (Hs 20). From the mention here of Kuruche, this may have been a chief place of the Malepas. In 1275 and 1281 the Hoysala king Nārasimha III signs himself (Md 79, TN 100) *Malaparol-gāndā*, ‘champion among the Malapas or Malepas,’ but this may have been a Hoysala title from the beginning.

In the south-east, also under the Gangas, in 888 and 978 (Cg 2, 4) there was a district called the Peddoregare or Beddoregare Seventy (the banks, *gare*, of the Ped-dore or big river, the existing Dodda-hole or Lakshmantirtha). At the latter date the king’s younger brother was its governor. North from the above were the Changālvas, who filled a large space in the history of the country. Their later capital was at Nañjarājapattana, which still gives its name to the northern tāluq of Coorg. North from them, again, were the Kongālvas, who were established in the Yēlusāvira or Seven Thousand country by the Chōlas in 1004 (Cg 46), and who disappeared soon after the expulsion of the Chōlas from Mysore by the Hoysalas in 1116. Mullūr seems to have been an important place in their territory. In 1390 Mullūr-nād was given as a grant by the Vijayanagar king Harihara II to an officer named Gonka-Raddi-nāyaka, serving under his general Gundappa-dandanāyaka (Cg 39).

Firishta says that at the end of the 16th century Coorg proper was governed by its own chiefs, called Nāyaks, who admitted the supremacy of Vijayanagar. According to tradition the country was divided into twelve Kombus and thirty-five Nāds. The Changālvas fell

¹ For writing they employ the Kannada (or Kanarese) letters.

² Kanakasabhai Pillai, in *The Tamils 1800 years ago*, p. 10.

before the Mysoreans in 1644, and the Coorg Rājas next established themselves as masters of the whole country, until it was annexed to British India in 1834. The close connection of the province with Mysore throughout the greater part of its history is made clear by these records, a connection which has been perpetuated to the present day in the arrangements for its administration by the British Government.

The earlier inscriptions show that the Jain faith was exclusively the State or court religion at first. Then followed the Śaiva and Vaishnava creeds; and lastly the Vira-Śaiva or Lingāyit form of Śaivism. All this while the Coorgs no doubt, as now, kept to their own Ancestor and Demon worship. The former is one of the most widely extended in the world¹. No. 5, dated in 1000, possibly furnishes evidence of the antiquity of the Coorg houses. A Coorg *kadāṅga* is named in No. 2, even in 888.

KADAMBAS

The inscriptions which have now been discovered enable us to trace the history of Coorg as far back as early in the Christian era. But the puranic account of the foundation of the State and monarchy, given in the *Kāverī-Māhātmya*, connects it with a prince named Chandravarmmā, the son of a king of the Matsya country, who was succeeded by his son Dēvakānta. Now Matsya (Virāṭa's capital) has been identified with Hāngal in Dharwar (called Virāṭan-kōṭe), and there is ground for the conclusion that Chandravarmmā was a Kadamba prince. The Kadambas were a line of independent kings ruling in the west of Mysore, in North and South Kanara, and other parts, between the 3rd and 6th centuries. They were Mysorean in origin, and are identified with Banavāsi as their capital. This is situated on the river Varadā, on the north-west frontier of Mysore, in North Kanara. It had the Brāhmaṇ name Jayanti or Vaijayanti. Banavāsi was a very ancient city, being one of the places to which Buddhist missionaries are said to have been sent in the time of the Maurya emperor Asōka, the 3rd century B.C.; and it is also mentioned by Ptolemy in the 2nd century A.D.

The origin and rise of the Kadambas is described in the fine old inscription on a pillar at Tālagunda in the Shikārpur tāluq of Mysore (Sk 176). According to this, a Brāhmaṇ student in the agraḥāra of Sthānakundūr (Tālagunda) was the progenitor of the royal line. He went to the Pallava capital (Kānchi, or Conjeeveram, near Madras) in order to complete his studies, but owing to a violent quarrel there with Pallava horsemen, he resolved, for the purpose of revenging the insults he had received as a Brāhmaṇ, to become a Kshattriya. Training himself in the use of arms, he escaped to the forests leading to Śriparvata (Karnūl District), where he became so powerful, levying tribute from the great Bāṇa (or Bṛihad-Bāṇa) and other kings, that the Pallavas found it impossible to put him down. They therefore resolved to recognize him as a king, and installed him in a territory extending to the Western Ocean. He is known as Mayūravarmmā. Of his successors, one of the most distinguished was Kākustha, whose daughters were given in marriage to the Gupta and other kings. The reference is probably to Samudra-Gupta, who made an expedition throughout the South, as recorded on the pillar at Allahabad. Another daughter was apparently given to the Ganga king of Mysore. The Kadambas were subdued by the Chālukyas from the North in the 6th century, but held subordinate positions for several centuries later. We

¹ See Tylor's *Primitive Culture*, vol. ii, ch. 18; and Sir Monier Williams' *Religious Thought and Life in India*, p. 24.

know from inscriptions that Kadamba states existed in the 11th century in the country now called Manjarābād, in the north of Coorg; and in the 10th to the 12th century in Bayalnād, now called Wainād, to the south of Coorg; as well as in Hāngal and Goa.

Of the Kadambas of Manjarābād we have an inscription in Coorg itself (No. 57), dated in 1095. It relates to a king named Duddharasa, and is a *vīra-sāsana* erected to his memory by his brother Jūjarasa. Duddha is described as a mahā-maṇḍalēśvara, lord of Tripura, sun to the Balindra-kula,¹ a pleasure-garden of the Malepas (or hill chiefs), his father's warrior (*ayyan-aikakāra*), and has other titles. He protected Maleya (Malabar), and was governing Samhatha-nād, Pākuvādi and other places; having 15 horses, 50 male servants, 250 strong men (*ekkātigaru*), 45 retainers of good family, and a retinue of many subjects, guards, relatives, and landholders. He was the son of Hitteyarasa and Junjala-Dēvi. At the request of his wife Chikkala-Dēvi, he had a tank made. He also endowed Brāhmans, and formed rice-fields at the river. The inscription was apparently composed by Moṭate-Duddhamalla, his minister for peace and war, and written by the *sēnahōva*'s son Bamma-dēva.

Of this Duddharasa we have a record in Mj 18, of the same year, when his son Dayasimha was on the throne. Here Duddha is styled a mabārāja, and is said to be the son of Chāgi-mahārāja, which must have been the titular name of his father. By his wife Mēchalarasi he had three sons—Sārtthiga-nṛipa, Chāgi-mahārāja, and Dayasimha-nṛipa. The last is described as a crest-jewel of the Kadamba-vamśa, and lord of Banavāsi-pura. He slew an enemy named Śrīpāla, who had an immense army. His court resounded with the mingled notes of songs, drums, dances, flutes and guitars; he was a critical examiner of poems and dramas; and proficient in logic, grammar, painting, music and many others of the sixty-four branches of learning. Why have another Bhārata story (says the inscription); is not Dayasimha's history enough?² We also have a notice of Duddha in Sk 151, where Chāmunda-Rāyarasa, the governor of the Banavase Twelve Thousand under the Chālukyas in 1047, has, among other epithets, that of 'a grindstone to Duddha.'

If Duddha-mahārāja was preceded on the throne by his father Chāgi-mahārāja, as we must suppose was the case, they connect with the Kadamba king Niti-mahārāja, of whom there is a series of seven inscriptions in Manjarābād. The dates range from 1026 (Mj 53) to about 1035 (Mj 55), the latter recording his death with the performance of the Jaina rite of *sannyasanam*. The inscriptions are very short and much effaced. In Mj 51 only . . . *lole* remains of the name of his residence, and Mj 55 contained the name of his father, which is gone.

GANGAS

But the earliest of the inscriptions in Coorg show that this country formed part of the territory of the Gangas, a line of kings who ruled over Mysore from about the 2nd to the 11th century. Their kingdom was called Gangavādi, described as a Ninety-six Thousand country, and their capital, at first Kuvalāla or Kovalāla (Kolār), was removed in the 3rd century to Talakād on the Kāvēri, in the south-east of the Mysore District. The dynasty was founded by two Jain princes of the Ikshvāku (Solar) race, who came from the North, and were aided

¹ While he is here said to be of the Balindra-kula, his son, in the Manjarābād record of the same date, is said to be of the Kadamba-vamśa. But the Duddha in both must be the same person, as Coorg in this part and Manjarābād adjoin one another and are really one territory.

² The same question is asked (Hn 63) with reference to the Hoysala king Vishṇuvarddhana—A Duddarasa is mentioned as associated with the Hoysala royal family in 1176 (Cg 33).

by the Jain *āchārya* Simhanandi,¹ whom they met at Pērūr, still distinguished as Ganga-Pērūr (in the Kadapa District). By name, the Gangas seem to be connected with the Gangaridæ or tribes of the Ganges valley who, according to Greek and Roman accounts of the times of Alexander the Great and Seleucus Nicator, were subjects of Chandra-Gupta, the founder of the Maurya dynasty of Pāṭaliputra (now Patna on the Ganges). Jain traditions represent him as ending his life at Śravana-Belgola in Mysore. The Gangaridæ are mentioned by Ptolemy, and the Latin authors Virgil, Valerius Flaccus, and Curtius also make reference to them. Pliny writes of the Gangaridæ Calingæ or Gangas of Kalinga (Orissa and neighbouring parts), where there was an important line of Ganga kings in the 7th and 8th centuries, and where Ganga kings ruled down to as late as the 16th century. But the Gangas of Mysore were the original line, and the Gangadikāras, who still form the largest section of the agricultural population of Mysore, represent their former subjects, this name being a contraction from Gangavādikāra.

Curiously enough, the first discovery of this important line of kings, who were the rulers of Mysore for nearly the whole of the first millennium of the Christian era, but whose very name had dropped into oblivion, was due to the copper plates (Cg 1) found in the treasury at Mercara². As to when or by whom they were placed there no trace has been found, and they relate, not to any place in Coorg, but to one in Mysore. They were brought to the notice of Dr. Burgess by Mr. Graeter, and are now deposited in the Lutheran Mission Museum at Basle in Switzerland. Much controversy arose as to their date, the year 388 being given in the plates without mention of any era. By some they were accepted as one of the earliest unquestionable inscriptions discovered in India, whilst others imagined they might be forgeries. The full and abundant information that has since come to light in the inscriptions obtained by me from all parts of Mysore, some of which were published at the time in the *Indian Antiquary* or other works, and all of which appear in full in the volumes of my *Epigraphia Carnatica*, enables us to maintain the credibility of the Mercara plates. The date contained in them, as regards the year, is correct according to the Śaka era, nor is this belied by the palaeography³. The language of the main portion is Sanskrit, but the details of the grant are in Haṭa Kannada.

What the plates tell us is, that of a gift made by the Ganga king Kongani-mahādhīrāja, named Avinita, whose pedigree is given, to a Jain priest, whose spiritual descent is also given, in the year three hundred and eighty-eight (in words), with other details of the month, day, etc.,⁴ (but as usual at that early period with no name of the cyclic year), the minister

¹ He is named as a great poet by Indrabhūti in his *Samayabhūshana*, along with Elāchārya (Padmanandi, the guru of Śākatajyana) and Pūjyapāda (*I.A.*, xii, 20); and in SB 54 is mentioned next to Samantabhadra, who belongs to the 2nd century.

² First deciphered by me and published in 1872 (*Ind. Ant.* i, 363; see also xii, 12).

³ Objections to this were raised by Dr. Fleet, who said (EI, iii, 162) 'it is definitely betrayed by a character which furnishes a leading test in dealing with southern records' and which he said could not appear earlier than 804. In this he was shown to be mistaken (EC, iv, Int. 6), and Dr. Bühler (*Ind. Pal.* §29, B2) remarked to the same effect. Dr. F's reply (EI, vi, 79) was--'I concede that this instance adduced by Mr. Rice is to be referred probably to the 6th century A.D. But it has nothing to do with the matter that we have in hand. It is a Grantha character.' It was then pointed out (EC, vi, Int. 30) that even supposing it was Grantha, the letter was undoubtedly the same, as Tamil had no aspirated letters. Dr. Bühler also (*i.e.* §31, A B6) refers it to the Kanarese-Telugu script.

⁴ Regarding a discrepancy in the week-day and *nakshatra*, Dr. Bhandarkar says (*Ind. Ant.* i, 363):—Finding that Māgh śuddha 5th S. 388 fell on Wednesday, I submitted the question to Prof. Keru Lakshman Chatre. He finds the day to fall on 'Wednesday, Budhavāra or Sauniyavāra, nakshatra Uttara-Bhādrapada'.

(*mantri*) of Akālavarsha Prithuvī-Vallabha (a Rāshtrakūṭa king), having obtained from Avinīta-mahādhīrāja by grant the village named Badaneguppe, situated in the Edenāḍ Seventy of the Pūnāḍ Six Thousand, gave it, together with the rights pertaining to six included villages, to the Śrīvijaya Jina temple of Talavana-nagara (Talakāḍ), along with certain other privileges and lands (adding considerably to the value of the donation).

The grant is thus ascribed to the time of Avinīta, and the date given, which is equivalent to 466 A.D., agrees with the history as we now know it, for Avinīta reigned from c. 430 to 482, this long reign being due to the fact, stated in many inscriptions, that he was crowned while an infant on his mother's lap.

But farther clear historical allusions in the plates require us to show that two other kings belonged to the same period, namely, Akālavarsha, undoubtedly a Rāshtrakūṭa, and Krishnavarmmā, a Kadamba. Of these, the former may be recognized as follows to have been contemporary with Avinīta. For, as I was the first to point out, the *varsha* titles of the Rāshtrakūṭa kings were so constant that the title is a sufficient guide to the king's name. Akālavarsha is thus synonymous with a Krishṇa-Rāja.

Now it so happens that coins of a Krishṇa-Rāja have been found at Dēvalānā in the Nasik District and other parts of Bombay, which, as Professor Rapson says (*Indian Coins*, 27), have been attributed to a Rāshtrakūṭa king of this name, c. 375–400 A.D. But he considers this date too early for the style of the coins, which are imitated from the latest Gupta coins current in this locality. For the same reason, he says, it is impossible to place them as late as the better known Krishṇa-Rāja Rāshtrakūṭa, c. 750 A.D. Dr. Fleet suggested (DKD 296, 385) that they may be Kalachuri coins of Krishṇa-Rāja, the father of Śāṅkaragāṇa (apparently about 570 A.D.). But the Kalachuri coins have quite a different device. Accepting the coins, therefore, as Rāshtrakūṭa, 466 as a date for the Krishṇa-Rāja of whom we are in search seems to satisfy the required conditions and supply the wanted intermediate figure. Sir Walter Elliot says (*Coins of So. Ind.* 149) ‘General Cunningham's ascription of these coins to Krishṇa-Rāja Rāshtrakūṭa is confirmed.’

As to the relations subsisting in this, the 5th century, between the Rāshtrakūṭas and Gangas, and other contemporary powers, we have the following evidence. The Siragunda stone (Cm 50) says that Nirvvinīta's (i.e. Avinīta's) younger son was crowned with the Koṅgani diadem by Kāduvetṭi¹ (or the Pallava king) and the Vallava (Ballaha or Rāshtrakūṭa) king². This we may account for by the statement (in Bn 141, Mi 110, and DB 68) that Avinīta, acting on the advice of his own *guru*, had set aside Durvvinīta (from the succession) in favour of another son, but that Lakshmī (the goddess of sovereignty) of her own accord came and embraced his broad chest. Then, (in Nr 35) Durvvinīta is said to have captured Kāduvetṭi on the field of battle and placed his own daughter's son Jayasimha-Vallabha on his hereditary throne.

and considers that the engraver, being careless, has written Sōma for Saumya. Nakshatra Svāti never falls near 5th Māgh śuddha, but the astrologer consulted, he thinks, may have carelessly taken Māgh vadha, and given Svāti, which falls only a day in advance of the 5th for S 388. Dr. Kielhorn's calculations (*id. xxiv*, 11) give the same results.

¹ Kāduvetṭi or Kāḍava-Rāya is the common designation in Mysore inscriptions for the Pallava king. The former name survives in Kārvēti-nagara, in the North Arcot District.

² This rendering has been suggested by Mr. Narasimhachar (MAR, 1912), and he points out the interesting parallel occurrence, some centuries later, when the Ganga king Śivamāra-Saigoṭṭa, after his release from captivity, was crowned with their own hands by the Rāshtrakūṭa king Gōvinda Prabhūtavarsha and the Pallava king Nandivarmmā, as related in Yd 60 and Nl 60. The proposed identification of Jayasimha is also due to him.

Now Jayasimha-Vallabha is the name given in the Aihole inscription (EI, vi, 1) as that of the Chālukya prince who, in the Yewūr, Kauṭhem and other grants (IA, xii, 12; xvi, 15), is said to have gained a footing for the Chalukyas by subduing a Rāshtrakūṭa king named Indra, the son of Krishṇa. If we may identify these two Jayasimhas as the same person, it follows that he had a Ganga mother and a Chalukya father. But it must be admitted that the Gangas (who were of the Solar race) nowhere claim such a connection with the Chalukyas (who were of the Lunar race), unless we are to understand the solitary statement (MAR, 1912) that Durvvinīta was of the Krishṇa-*kula*¹ (and therefore Lunar race) as making such a claim at this particular period (perhaps through his mother). In any case, a Rāshtrakūṭa Krishṇa here also appears in contact with the Gangas at this time.

Putting together the various coincident items, the following appears to have been the state of affairs. The Ganga king Avinīta (whose mother was a Kadamba princess, the sister of Krishṇavarmmā) married the Punnād Rāja's daughter, and had by her his son Durvvinīta. This son he set aside (from the succession) in favour of another son (no doubt born of a different mother), and the latter obtained the Koṅgani (or Ganga) crown from (or with the support of) the Pallava and Rāshtrakūṭa kings. Nevertheless, Lakshmī (the goddess of sovereignty) came to Durvvinīta of her own accord, and he on his part entered into alliance with the Chalukya prince, giving him his daughter in marriage. The son born of this union was Jayasimha-Vallabha. Durvvinīta next seized Kāduvetti (the Pallava king) on the field of battle and placed Jayasimha-Vallabha on his hereditary throne. And he in his turn made good the Chalukya supremacy for the time being by defeating the Rāshtrakūṭa, the son of Krishṇa, but was eventually, it appears, slain in an encounter with Trilōchana-Pallava.

It is clear, as Dr. Bühler remarked, that Rāshtrakūṭas ruled in the Dekhan in the 3rd to the 5th centuries. And I may add that although no other evidence has yet come to light that the Krishṇa-Rāja Rāshtrakūṭa of that period was called Akālavarsa, the family custom was no doubt adhered to. This identification, if it could be accepted, Dr. Fleet admitted, would of course be a strong argument in favour of the genuine antiquity of the Mercara plates.

As regards the Kadamba king Krishṇavarmmā, we are introduced in Bl 121 to two so named in that family. The first was the great-grandfather of the second, the donor of the grant, which is dated only in the regnal year. The first Krishṇavarmmā is described as performer of the horse sacrifice, and as having married the daughter of Kaikeya, by whom he had a son Vishnuvarmmā. The latter is the donor in Kd 162, which is also dated only in the regnal year. Here too his father is said to have performed the horse sacrifice, and besides to have had an elder brother Śāntivaravarmmā. This is another form of the name Śāntivaravarmmā, who was the son of Kākustha according to the Tālagunda pillar (Sk 176; EI, viii, 24). Kākustha is there said to have given his daughters in marriage to the Gupta and other kings. This there can be no doubt, as previously said, refers to Samudra-Gupta, who is the only Gupta known to have made an expedition to the South, as recorded on the pillar at Allahabad. Now Samudra-Gupta belongs to the latter part of the 4th century. Kākustha's younger son Krishṇavarmmā may therefore be placed in the first part of the 5th century, and his sister could naturally be the mother of Avinīta, who was ruling from about 430.

¹ Here, of course, the god Krishṇa. See also a similar claim for the Changālvās, p. xiii.

It has thus been shown that both Akālavarsha Rāshtrakūṭa and Krishnavarmmā Kadamba can be accounted for as belonging to the period of Avinīta Kōṅgāṇī, the Ganga king. The direct and unaffected way in which they are mentioned in the plates, without any boast or demonstration, bears on the face of it the aspect of truth, and cannot have been intended in any way to deceive or mislead. The plates are consequently so far justified as valid and reliable records.

The first Krishna or Kannara Akālavarsha of the Rāshtrakūṭa or Ratta line previously known to us occupied the throne in about 760 A.D., and the earliest Rāshtrakūṭa inscriptions that have been found in Mysore are of the time of his son, Jagattunga Prabhūtavarsha Śrivallabha, or Gōvinda II (Cl. 33, 34). This is the king mentioned by Jinasēna as then ruling in the South in his Jain *Harivāṁśa*, composed in 783.

Akālavarsha's minister, the donor of our grant under consideration, does not give us his own name, nor any other particulars regarding himself. He may therefore have retired from public service, and taken up his residence in the Mysore country, possibly at Talakāḍ, the Ganga capital, where he made the grant. He may even have been a Mysorean, come back to end his days in his own country. Badaneguppe, the subject of the grant, still exists under the same name, and some of the other villages mentioned can be identified (see note to translation).

The plates were engraved by Viśvakarmma, which we know from other instances was a common official designation for the court engraver. It occurs as far back as the 3rd century as that of the engraver of the Kadamba grant on the Malavalli pillar (Sk 264), and the older Āndhra or Śātavāhana grant of Sātakarnī which precedes it on the same pillar may also have been engraved by the same. Many of the Ganga grants on copper plates were engraved by a Viśvakarmma at various dates wide apart.

The Pūnāḍ Six Thousand was situated in the south-west of Mysore, adjoining Coorg, and is interesting on account of its antiquity. For it is the Punnāṭa to which the Jain immigrants from the north, under Bhadrabāhu, in the 4th century B.C., took their way when their leader remained behind at Śravana-Belgoḷa (in the Hassan District) in expectation of his death, being waited on in his last moments by one single disciple, believed to be the distinguished Chandra-Gupta. Harishēna, in his *Brihatkathākōśa*, dated in 931, says that the whole Saṅgha went by the guru's direction to the Punnāṭa country, situated in the South.¹ It is further mentioned in the 2nd century A.D., by Ptolemy as Pouṇnata, 'where is beryl.' In the 5th century the Ganga king Avinīta married the Punnāḍ Rāja's daughter, and the province thus came to be annexed to Gangavāḍi under their son Durvvinīta. Jinasēna, before mentioned, was of the Bṛihat-Punnāṭa-saṅgha. An inscription of the Punnāḍ Rājas² gives Kitthipura as their capital, which is identified (Hs 56) with Kittūr on the Kabbani river in the Heggadadēvankōṭe tāluq.

It is strange that stone inscriptions of the time of Akālavarsha II, who ruled from 884 to 913, have been found in the Dēvanhalli tāluq (Dv 42, 43), relating to a local Punnāḍ, a village circle which, in a neighbouring inscription of the 14th century (DB 38), is described as the Punnāḍ Seventy. The correspondence in names is singular, but there is otherwise no apparent connection with the incidents in the Mercara plates.

The Ganga lineage, as first brought to our knowledge in these plates, begins with Kōṅgāṇī-mahādhirāja, whose son was Mādhava-mahādhirāja, whose son was Harivarmma-

¹ Saṅghōpi samastō guru-vākyataḥ dakṣinā-patha-dēśastha-Punnāṭa-vishayāñ yayau.

² Ind. Ant. xii, 13; xviii, 366.

mahādhīrāja, whose son was Vishṇugōpa-mahādhīrāja, whose son was Mādhava-mahādhīrāja, whose son, by a princess who was the sister of the Kadamba king Krishṇavarmma-mahādhīrāja (and probably a daughter of the Kadamba king Kākustha), was Kongani-mahādhīrāja, named Avinita. The descriptive epithets applied to each of these kings, though novel at the time the plates were first deciphered by me, are now familiar enough from their repetition in so many Ganga inscriptions that have since been obtained.

The next three inscriptions, in order of date, are also Ganga and Jain, but on stone,¹ as are all the rest. The date of the first is 809 Śaka (888 A.D.), the 18th year of the reign of Satyavākyā-Kongunivarmina-dharma-mahārājādhīrāja, lord of Kovalālapura, lord of Nandagiri (Nandidroog). The king, who is described as the Permmanadi, gave to a Jain priest, for the Satyavākyā-Jina temple of the Penne-kadaṅga, the twelve hamlets of Biliūr in Peddoregare, or the bank of the Peddore or Beddore. This name, meaning the big river, is generally the designation of the river Krishnā in Kannada inscriptions, but here it means the Lakshmaptirtha, which is still called the Dodda-hole or big river in Coorg. Among the witnesses are named the officials of the Ninety-six Thousand, that is Gangavādi, and of the Beddoregare Seventy, the village circle aforesaid. Among the guardians or trustees we have those of the Male Thousand (the hill country), and the Five Hundred.² The grant was engraved by Sedōja.

The donor was the Ganga king Rājamalla or Rāchamalla Satyavākyā II, who reigned from 870 to 907. His nephew Ereyappa was at one time governor of the Kongal-nād Eight Thousand (Hs 92), which, as will be seen farther on, may have included the Yēlusāvira or Seven Thousand country in the north of Coorg. The title Permmanadi or Permmānadi, also written Permmāḍi, was first assumed by the Ganga king Śripurusha, who reigned from 726 to 776, and is applied to all his successors. According to Nr 35 it previously belonged to the Pallavas, but on Śripurusha's crushing defeat of (the Pallava) Kāduvetti of Kāñchī, he took away from him this title. After the Ganga power was overthrown in 1004, the Nolambas, who represented the Pallavas, resumed the title (Dg 71).

The mention of the Penne-kadaṅga is of considerable interest, as shewing the antiquity of the *kadaṅgas* or war trenches found in a great part of Coorg. They are carried over hills, woods and comparatively flat country for miles and miles, at some places branching off in various directions or encircling hill-tops. Some are nearly 40 feet from summit to bottom of ditch, and often taken along hill sides with an angle of 80° to the horizon. In the Mendala-nād they show great regularity and are broad and deep, the lower side of the ditch facing the open country, but in Kiggat-nād they are of smaller dimensions. There is no doubt that they were war trenches, and may have served as covered ways, but it is more than probable that at the same time they formed, at least to some extent, also the boundaries between the different nāds. Similar earthworks were constructed by the ancient Britons. Mr. Wilkins, in an article³ headed "Were the Ancient Britons savages?" says—"They are extremely difficult of access from the steepness of the mountain heights on which they were formed. This difficulty the primitive engineer greatly increased by the most simple and natural means. He sunk one or more deep trenches round the summit of the hill and raised lofty banks with the excavated

¹ The versions of these published by the Rev. F. Kittel in *Ind. Ant.* vi, 99 ff. are not trustworthy, as they contain many errors (see xiv, 76).

² The Five Hundred, here and in No. 4, may be the Five Hundred *Sednis* of Āryāvale or Ayyāvale (now Aihole, in the Bijapur District), regarded as the heads of the *viro-Bananju-dharma*, or merchant class.

³ *Fortnightly Review*, April 1875.

soil. Undoubtedly this is the most ancient species of rampart known ; it existed ages before the use of mural fortifications, and originated in all probability with the nations of the east.²

Then follows No. 3, which is of the time of the same king, but undated. It records the binding on of the *Permmāli-patta* (by euphony *vatta*) on the son of a *gāvunda* or farmer, and the fixing of the land rent and rice dues in permanence for the estate or *kalnāl* granted him. The inscription was engraved by Sōmayya. The *patta* was a golden band or ribbon to be worn on the forehead, inscribed with some title of honour, in this case that of the king. It was a symbol of royalty, but also conferred as a mark of royal favour. *Kalnāl* was the term generally applied to the portion of land granted for public services, or to the family of a man who fell in war.

Here intervene three fragmentary Ganga inscriptions, Nos. 60, 74 and 28. The first, which is without date, records the grant of a village to apparently Ereyarasa for an *agrahāra*, and also a grant by a man who, with other names, bore that of Kōngāṇivarmmā. It may belong to about 900 A.D. The second, also without date, records the death of one of Ereyapa's followers. The third is dated in Śaka 866 (944 A.D.). It is a memorial of self-sacrifice, such as are recorded in several instances during the Ganga and later periods. A man named Büchaga had himself beheaded in fulfilment of a vow, and his mother set up this monument to him. These vows of self-immolation were taken with the object of securing the accomplishment of some cherished desire. Thus, Sb 479 informs us of a man who, in about 991, gave up his head to a goddess at Hayye in order that the king Śāntivārmmā might have a son. In 1050 a servant had his head cut off in order to die with the king Pompala (Ct 31). In 1123 a cowherd vowed his head to swing before the god at Kondasabhāvi if the king should have a son (Sk 246). Other instances are mentioned in my *Mysore and Coorg from the Inscriptions*, ch. iv. The mode in which these decapitations took place was as follows, as represented in sculptured stones. The votary was seated with his back to a tall elastic rod fixed in the ground behind. This was forcibly bent down over the head of the victim and made fast by a hook to the top-knot of hair. On being severed from the body, the head flew up, carried with the rebound of the rod released from its tension.

No. 4 is another Ganga inscription, dated in Śaka 899 (978 A.D.). It is also of the time of a Satyavākyā-Kōngāṇivarmma-dharma-mahārājādhīrāja, lord of Kōlālapura, lord of Nandagiri, whose name was Rāchamalla-Permmānadi. But this was Satyavākyā IV, and his younger brother Rakkasa, who, along with other epithets, has that of *aymana-banṭa* (elder brother's warrior), was governor of Beddoregare (see No. 2 above). A Jain priest, whose spiritual descent is given, a resident of Śrī-Belgola (Śravāṇa-Belgola) acquired possession of Pergadūr (Peggūr where the inscription is), and the *posa-vādagā* or new trench, secure against obstruction. The witnesses include the officials of the Ninety-six Thousand and of the Peddoregare Seventy. Among the guardians or trustees are the four Malepas or hill chiefs, and the Five hundred¹. The grant is apparently described as Śripurusha-mahārājā's gift². If this be correct, the king must have reverted to the use of an ancestral popular name. It was engraved by Chandanandiyayya, and is called the *sāsana* of the *basadi* (or Jain temple) of Pergadūr.

¹ See note, p. 8.

² This name has come up in the most recent impression, and is well known as that of a Ganga king who ruled 726 to 776 A.D., but has not been hitherto met with subsequent to that period. In the impression in my first edition and in that given in *Ind. Ant.* vi, 102, it is clearly Śripurada mahārāja, the mahārāja of Śripura, perhaps the Sirivar mentioned in No. 65. A very slight change is required to turn *Śripurada* into *Śripurusha*.

The date of this inscription requires some explanation. It is given as the *Nandīvara-talpa-devasam* of *Phālguna-sukla-paksha*. According to information from a Jain source, it appears that Nandīvara is the name of an island in the Jain cosmography, the eighth from Jambu-dvipa. A plan of it on stone or brass is kept in many Jina temples, and a Nandīvara temple in conformity with the plan has, it is said, been lately erected by the Jains in Delhi. From the 8th of the bright fortnight in the months Āshādha, Kārttika and Phālguna, till full moon, is the time of the Nandīvara-pūjā, or observance of the season when certain deified beings—Saudharmēndra, Īśanēndra, Chāmara and Vairōchana—assemble for worship at the island of Nandīvara, which has fifty-two Jina temples on it. These are also the approved times for the commencement of any religious vows. The authorities for these statements may be found in *Trilōkasāra* and in *Nandīvara-bhakti*. The date of our inscription must therefore be taken as Phālguna śukla 8, the beginning of the Nandīvara days in that month.

The title of *amana-banta* given to the prince Rakkasa is also used with regard to him in SB 60. In Sp 59 we have an inscription of the same Rakkasa-Ganga Rāchamalla when on the throne, on which he succeeded his elder brother. He was the patron of the Kannada poet Nāgavarmmā, the first of that name, author of the *Chhandombudhi*, who, in the introduction of his work, has verses relating to himself, beginning *arasam Rakkasa-Gangam*, found in the several palm leaf copies.¹

The term *vādaga* is used in mentioning the new trench, instead of *kadāṅga*, but it refers to the same thing. From this inscription and No. 10 it is evident that a close connection existed between the Jains of Coorg and those of Śravana-Belgola in Mysore. The four Malepas or hill chiefs were no doubt at the head of the Male Thousand mentioned in No. 2. The Hoysala kings have the title Maleparol-ganda or Malaparol-ganda, meaning champion among the Malepas, but who in particular are intended does not appear. With regard to Śripura, this is the name of a place where a Jain temple is stated to have been erected in the Dēvarhalli plates (Ng 85). It also occurs in the Hosūr plates (Gb 47). From the latter it may be conjectured that it was near Gūḍalūr, which is at the western foot of the Nilgiris on the Wynnaad boundary. But this is uncertain. A Sirivūr is mentioned in No. 65, which would be in Coorg.

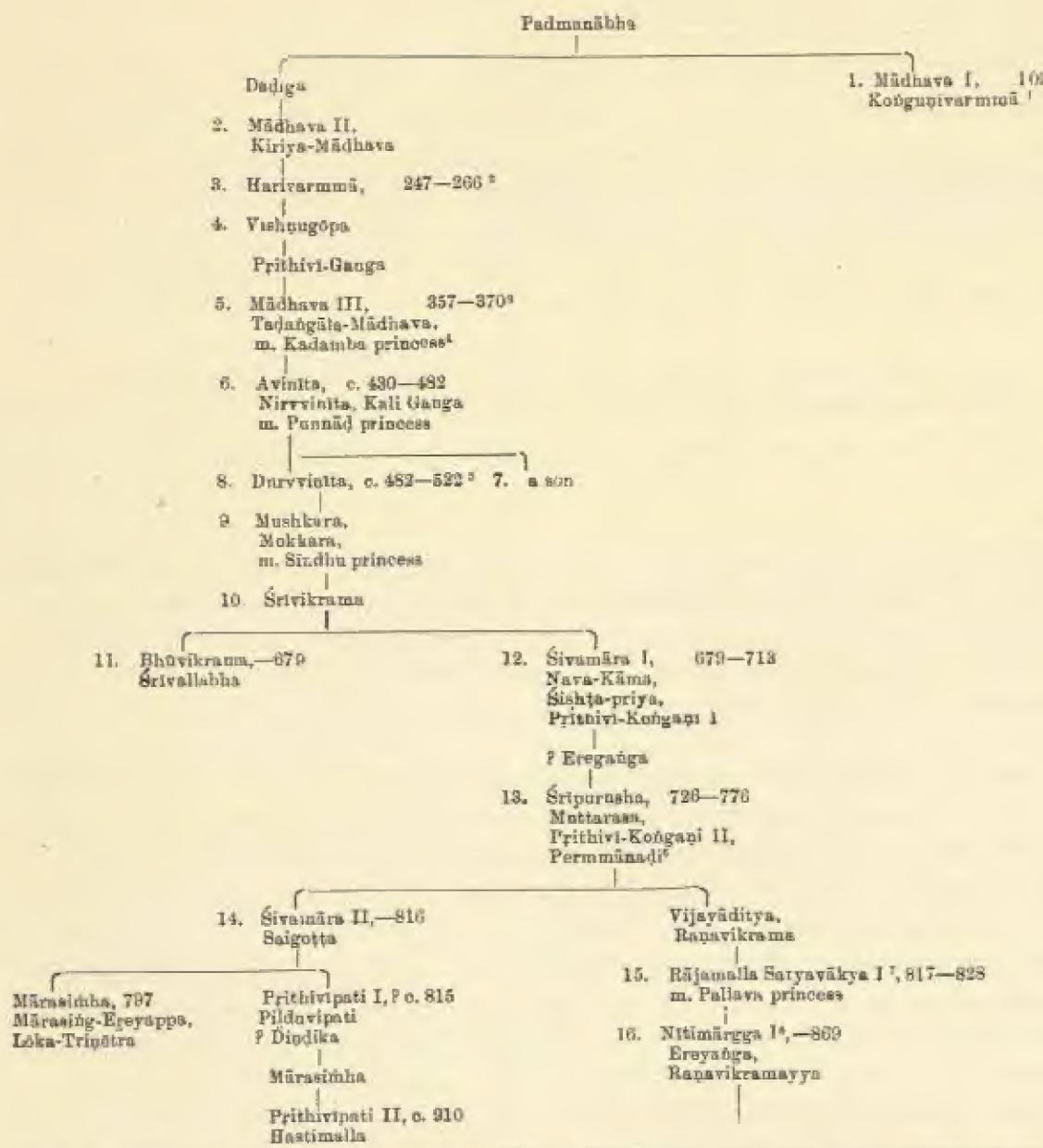
The next inscription (No. 5) is dated in Śaka 921 (1000 A.D.) and is of the time of the last Ganga king, though no mention is made of any king. It refers to a man who had served his time with Kunindora, which may be the name of one of the Coorg houses, and thus furnish evidence of their antiquity. He then set up for himself, and to expiate any guilt in taking forcible possession of certain places (named), bathed in the stream, and worshipping Rāmēśvara, made a grant of land for *dharma* or charity.

As the Ganga inscriptions in Coorg end here, it may be useful for reference to give a table of the whole of the kings, based on the information that has now been obtained from a host of inscriptions in Mysore and surrounding countries, the Mercara plates (No. 1) having been the first that brought the dynasty to light. Further particulars will be found in my work *Mysore and Coorg from the Inscriptions*, published by Constable & Co., London, in 1909.

Of the Ikshvāku or Solar race, was Dhanañjaya

Harischandra, King of Ayodhyā

¹ For reasons unknown the Rev. F. Kittel has omitted these in his edition called *Nāgavarma's Cenarise Prodigy*, published at Mangalore in 1875, but refers to them in his Kannada-English Dictionary, under *Ganga* and *Ajitasāra*.



¹ This name is applied to all the kings to the end. The Tamil chronicle *Koṅgudēnu-rājākkai* says that he was ruling in 189 and reigned for 61 years.

² In the same Tamil chronicle 288 is given as a date in his reign.

³ In addition to the grants of his reign mentioned in my *Mysore and Coorg from the Inscriptions*, one has since been discovered at Melekoṭe in the Tumkūr tāluq, which is unique in being made to a Buddhist (*MAR*. 1910). From the mention of the Avaniya-nādi among the boundaries, the site of the grant seems to have been in the neighbourhood of the old religious centre named Avani, in the Mulbagal tāluq of the Kolar district. Unfortunately one plate is missing, which may have contained the date.

⁴ At this point, between Mādhava III and Avinīta, the Tamil chronicle inserts a Dīndikāra-Rāja or Hariśchandra, who ruled for only a short time. An inscription containing the name of Dīndikāra-Rāja has lately been discovered at Śravana-Belgola, engraved in characters like those of the Bhadrabāhu inscription SB 1. (*MAR*. 1909).

⁵ More recently a grant of his 40th year has been obtained, at Gummareddipura, Śrinivāspur tāluq (*MAR*. 1912), which contains fresh information of importance. It states that he was himself the author of a *Sabdāratāra*, and of a version in Sanskrit of the *Vaṭṭakathā*, which, from the corresponding passage in Tm 23, apparently means the *Brihatkathā*.

⁶ This title is used of all the subsequent kings, often alone, without any name.

⁷ These names are used as titles by all the kings that come after.

⁸ This name is used as a title by the kings that follow.

17. Rājamalla Satyavākyā II.	Būtugēndra, 870 Uttarasa, Gusadittaranga, m. Rāshtrakūṭa princess
18. Ereysppa, 888-912 Ereganga, Nitimārgga II, Satyavikya, Mahendrāntaka	
19. Rāchamalla Satyavākyā III. Kachchoya-Ganga, 920	Pāmbabhe, m. to Immadi Dhora, d. 971
20. Bütuga, 933-953 Satayya, Nauniya-Ganga, Gauna-Gangāya, m. Rāshtrakūṭa princess	
Marūla-Dēva	? Sōmi-Dēvi m. to Rāshtrakūṭa prince
21. Mārasimha, 951-974 Guttiyā-Ganga, Nelamhakulāntaka	
22. Rāchamalla Satyavākyā IV, 977	23. Rakkaas-Ganga, 981 Rāchamalla
	Arumoli-Dēva
	24. Nitimārgga III, Rāchamalla ? 989, 990
Rāja-Vidyādhara	

CHŌLAS

The Ganga sovereignty was overthrown by the Chōlas, an ancient line of kings in the Tamil country, and they became the dominant power in the south and east of Mysore and in Coorg for a little more than a hundred years. Their early capital was Oreyūr (Warriore, near Trichinopoly). But the one with which they are chiefly identified is Tanjore, and they also took the capital city Kānchī from the Pallavas. In the course of the campaigns in which they subjected the Pallavas and the Eastern Chālukyas, the latter of whom were aided by the Rāshtrakūṭas, the Chōla king Parāntaka had in 921 uprooted the Bāṇas, who ruled in the east of Mysore and claimed to be friends of the Rāshtrakūṭa king Krishna II. He then conferred the title of Bāṇādhirāja on the Ganga prince Prithivipati, giving him the name Hastimalla. But the Gangas being closely allied by intermarriages with the Rāshtrakūṭas, the Ganga king Bütuga in 949 slew, at Takkōlam (near Arkōnam), the Chōla king Rājāditya, who was at war with the Rāshtrakūṭa king Krishna III. The latter, who was Bütuga's brother-in-law, rewarded him with the Banavase Twelve Thousand (the Shimoga District), and claims to have captured Kānchī and Tanjore. In 997 the Chōla king Rājarāja had gained a footing in the east of Mysore (Ht 111). But in 1004 his son Rājendra-Chōla, who was in command of the Chōla army, succeeded in capturing Talakād, the Ganga capital, and brought the Ganga power to an end. The conquest of all the south and east of Mysore, in an arc extending from Arkalgūḍ in the west, through Seringapatam, and north by Nelamangala to Niḍugal, was speedily effected, and Rājendra-Chōla gained the title Gangaikonda-Chōla.¹

In their operations westwards the Chōlas were opposed by the Changālvās, who were ruling in the Hunsūr tāluq of Mysore and in Coorg. But these were defeated in a decisive battle at Panasoge or Hanasoge on the Kāvēri, and the Changālvās thus came under the

¹ There is a belief, I am informed by Mr. Krishna Sastri, that he obtained it through subduing various kings up to the Gauges and compelling them to bring the sacred water of the river to pour into the tank he had made at his capital Gangaikondachōḍapura.

domination of the Chōlas. The victory over them was due to a warrior named Manija under the general Panchavan-mahārāya. He was rewarded by the Chōla king Rājarāja with the title of Kshattriya -śikhāmanī Koṅgalva (Cg 46) and granted an estate at Mālavvi (now Mālambi). The Kongālva territory extended over the Arkalgūd tāluq of Mysore and the Yēlusāvira country in the north of Coorg. Both the Changālva and Koṅgalva kings from this time have Chōla prenomens, denoting their subordination, and the Chōlas in the list of their conquests include Kudā-malainād, which indicates the Coorg hill country, Kudagu or Kodagu-malenād, as expressly stated in TN 122.

CHAṄGĀLVAS

The Chaṅgālvās or Chaṅgāluvas are a line of kings of much interest, having ruled in the west of Mysore and in Coorg from the 10th to the 17th century. Their original territory was Chaṅga-nād (Hs 97), corresponding chiefly with the Hunsūr tāluq. They claim to be Yādavas and of the Lunar race (Hs 63, Yd 26), descended from a king named Chaṅgālva, who was in Dvārāvati, and having defeated Bijjala, seized his titles. This Chaṅgālva cannot be traced, and there is nothing to show what Bijjala is meant. The kings are generally styled *mahā-mandalika mandalēśvara* or *mahā-mandalēśvara*. They were originally Jains, and are first met with in connection with Panasoge or Hanasoge, on the south of the Kāvēri in the north-west of the Yedatore tāluq, where there are many ruined *basadis*. These, according to Yd 26, were set up by Rāma, the son of Daśaratha, the elder brother of Lakshmana, and husband of Sītā. The Jain priests of the Hottage (or Pustaka)-gachchha claim exclusive jurisdiction over *basadis* at Panasoge and at Tale-Kāvēri in Coorg, which may perhaps have been the limits of the Chaṅgālva kingdom east and west.

One of the *basadis* or Jain temples at Panasoge set up by Rāma was endowed by the Ganga king Mārasimha, who reigned from 961 to 974; and was rebuilt by Nanni-Chaṅgālva (Yd 25). He is the first Chaṅgālva of whom we have any certain knowledge, and as he had the prefix Rājendra-Chōla before his name he belongs to the beginning of the 11th century. But as their kingdom was subdued by the Chōlas at the time when the Ganga power was overthrown in 1004, the Chaṅgālvās must have been an established line of kings prior to that. Their inscriptions are found mostly in the Hunsūr and Yedatore tāluqs and in Coorg.

The subjugation of the Chaṅgālvās by the Chōlas seems to have resulted from their defeat at Panasoge by the Chōla general Panchavan-mahārāya (Cg 46); and the subsequent kings for more than a century bore Chōla prenomens. When the Chōlas were expelled from Mysore by the Hoysalas in 1116, the Chaṅgālvās strove to maintain independence. But they were compelled in the end to submit to the Hoysalas. And when the Hoysala power was overthrown in the 14th century by Moslems from the North, the Chaṅgālvās passed under the dominion of the new Vijayanagar empire then established. At length they were conquered in 1644 by one of the Mysore kings,—these having risen to power after the fall of Vijayanagar,—, and their dynasty was thus brought to an end.

It is difficult to draw up a consecutive table of the kings, as they are mostly mentioned only as Changālvās, without any individual names, down to the end of the 13th century. Nanni had the prenomen Rājendra-Chōla, but his successors generally had that of Kulōttunga-Chōla, and when the Chōlas disappeared from Mysore, seem to have used only Kulōttunga, without the Chōla. They had some time before this embraced the new Lingāyit religion and were devoted Śaivas. Their family god was now Mallikārjuna, whose temple was on the Bettadpur hill in the Hunsūr tāluq, and this they named Śrīgiri, no doubt after the famous Śaiva sacred hill Śrīparvata in the Karnūl District.

The following are some of the names that are met with in the earlier period, with their dates, and references to the inscriptions in which they occur:—

Nanni-Chāngālva	1034 (Yd 37), 1037 (Hg 104)
" "	c. 1060 (Yd 25, 26)
Mādēva	1090 (Ag 65)
Odeyātya	1097 (Hs 57)
Annadāni	1106 (Cg 51)
Mahadēva	1174 (Hs 20)
Pemma-Virappa	1175 (,,)
Sōma-Dēva, Boppa-Dēva	1245-52 (Ag 53)
Malli-Dēva	1280 (Bl 89)
Malli-Dēva, Harihara-Dēva	c. 1280 (Cg 54, 55)
" "	? 1296 (Cg 45)
Harihara-Dēva	1297 (Cg 59)

The inscriptions of 1034 and 1037 do not mention the name Nanni, but they no doubt belong to him, as in the latter, Panchavan-mārāya, the victor over the Chāngālvās, is said to have then borne *pattis*, or badges of honour, on certain *gūrundas*. Mādēva has various epithets applied to him. Besides being entitled to the *pañcha-mahā-sabda*, he is styled Nigalaṅka-malla. He may be the Tribhuvanamalla of Cg 61. But the Chāngālvās were apparently lifting their heads too high. So, in about 1104, the Hoysala king Ballāla I led an expedition against Chāngālva (Hn 162). In 1106 Annadāni is mentioned (Cg 51), but shorn of titles. He is not said to be a Chāngālva, but as their family god was called Annadāni-Mallikārjuna, he was very likely one, who built the temple for it. In ? 1124 we find Chāngālva helping the hill chiefs against the Hoysala army (Bl 178). But in 1130 Vishnuvarddhana is described as a submarine fire to the ocean the Chāngālva king (Cm 137), and in 1139 the Chāngālva *purāṇika* had to apply to the Hoysala king for confirmation of a grant (Cn 199). In 1145 Nārasimha I is said to have slain Chāngālva in battle, and seized his elephants, horses, gold and new jewels (Ng 76). In 1155 Nārasimha's general Chōkimayya brought the Chāngāla king's territory into subjection to his sovereign (Hn 69). An inscription of 1169 says of Gōvi-dēva, the younger brother of Bitti-dēva, the chief of Huliyera under Nārasimha, that the wounds he inflicted with his spear on the face of the elephant on which the Chāngālva king was seated resembled the characters of an inscription recording his own valour. In 1171 Sōvi-dēva, the Kadamba governor of Banavase, took Chāngālva prisoner and put him into irons, as he had vowed he would (Sb 345). When Nārasimha's son, the prince Ballāla, made a tour through the hill countries in the west, Chāngālva is named as one of the kings who was compelled to do homage to him (Bl 86). But after Ballāla had come to the throne, he had to send an expedition in 1174 under his general Bettarasa against the Chāngālva king Mahadēva, who had retired to Coorg and fortified himself at Pālpāre in Kiggatnād. Bettarasa marched there, and having destroyed him, made Pālpāre the seat of his own government. But the Chāngālva Pemma-Virappa, perhaps Mahadēva's son, afterwards attacked him at Pālpāre, aided by Bādagānda Nandi-dēva, Udeyāditya-dēva of Kuruche, and others 'the Kodagas of all the nāds'. Bettarasa was near being altogether worsted, but secured the victory through the devotion and bravery of one of his officers (Hs 20). This is the first express mention of the Kodagas that has been met with in inscriptions. The Chāngālvās seem after this reverse to have submitted to the Hoysalas. For in 1175 we have grants made in Coorg by Ballāla II (Cg 65, 70).

In apparently about 1280 there is mention (Cg 27) of a Chaṅgālva in connection with a Munivarāditya, who seems to have been ruling in ? 1264 (Cg 75). A chief of this name is said (Cn 203) to have presented in 1223 an emerald to the Hoysala king Nārasimha II, who, no doubt on account of its being of unique size and value, added it to his necklace and celebrated the event by a feast in Chūḍavāḍi (the Chūḍagrāma or Mudiyānūr in Mūlbāgal tāluq—see Mb 157), where he was at the time encamped during his campaign against Magara. This Munivarāditya must be a different person from the one in the present inscriptions, as the title in the other seems to have belonged to a chief of Mēlai (or western)-Mārāyapāḍi (in the Kadapa District) in 1124 (Ct 162); whereas the present Munivarāditya may more probably be connected with the Mulivarāditya-nāḍ or Munivarāditya-nāḍ mentioned in No. 45 in 1296, which was evidently in Coorg, and probably to the east of Merkara.

This last inscription was written by the *sēnabōra* of Kopana-tīrtha, which is a place deserving of notice. It is in all probability the Kopal or Koppal, situated in Raichūr District, in the south-west of the Nizam's Dominions. It was a great sacred place or *tīrtha* of the Jains, and is mentioned in the 9th century by the Rāshṭrakūṭa king Nripatunga in his *Kavirājamārgga* as one of the four cities in which the pith of the Kannada language was spoken. It is no doubt the Koppam where a sanguinary battle took place in 1052 between the Chōlas and the Western Chālukyas. The Chōla king Rājādhirāja was slain, but his brother Rājēndra-Dēva took command and succeeded in putting to flight the Chālukya king Āhavamalla. Koppam in this connection is described as a *tīrtha* on the Pērār or big river, a designation generally applied to the Krishṇā, but here apparently referring to the Tunga-bhadrā. In 1113 Ganga-Rāja, the victorious general of the Hoysala king Vishnuvarddhana, is said (SB 47), by his restoration of ruined Jina temples throughout Gangavāḍi, to have made it shine like Kopana. In modern times its hill fort was occupied by Tīpu Sultān in 1786, and rebuilt by him with the assistance of his French engineers. Sir John Malcolm pronounced it the strongest fort he had seen in India. It is now the chief place in the *jāgīr* of the first Sir Sälār Jung, the eminent Haidarabad minister.

In 1252, the Hoysala king Sōmēśvara, who had taken up his residence at Kannanūr or Vikramapura, near Srīraṅgam and Trichinopoly, in the Chōla country which he had subdued, on the death there of his Tamil wife, resolved to revisit the capital Dōrasamudra (Halebid in the Hassan District). Sōma-Dēva and Boppa-Dēva, the two Chaṅgālvās who were jointly ruling then, came to receive him at Rāmanāthpur, which they had rebuilt in 1245 (Ag 58). This was probably the boundary of their kingdom, and the place where the king had to ford the river Kāvērī, as perhaps the epic hero Rāma had done in olden times. From the same inscription we learn that the Changālva capital since 1245 had been at Śrīrangapattāna. This does not mean Seringapatam in Mysore, but the place called Kodagu-Śrīrangapattāna (see Cg 25), which is in Coorg, south of the Kāvērī near Siddapur. Malli-Dēva and his son Harihara-Dēva are mentioned in 1280 and 1297 (Bl 89, Cg 54, 55, 59). Subsequently, during the 14th century, when the Muhammadan invasions from Delhi took place, and the Hoysalas and other southern powers were swept away, we meet with no Chaṅgālvās. Nos. 67 of ?1360 and 58 of ?1380 are doubtful.

But in the 15th century the Changālvās again appear, and soon made their capital at Nanjarājapattāna or Nanjarāyapattāna, of which place they henceforward call themselves the Rājas. It still gives its name to the northern tāluq of Coorg, and is situated in Coorg, north of the Kāvērī where it turns north and becomes the common boundary of Coorg and Mysore. The following is a list of the kings in this later period. Hs 63 gives the genealogy to 1502,

and Hs 24 to 1567. Mangarasa, in his *Jayanipa-kāvya*, written in about 1509, says that his father was descended from the minister of the Chāngālva kings, and that the latter derived their origin from Krishṇa, that is, were Yādavas.

Nāga	
Rāṅga	
Piriya, Piryyana	
Nanja-Rāja ¹	1502-33
Nanjuṇḍa-Rāja	
Śrīkanṭha-Rājaiya, Śrīkanṭharasu	1544
Vīra-Rāja-Vodeyar	1559-80
Piriya-Rājaiya-Dēva, Rudragaṇa	1586-1607
Nanjuṇḍa-Dēva	
Nanja-Rājaiya-Dēva	1612-19
Krishna-Rājaiya-Dēva	1617
Vīra-Rājaiya	1619-44

Nanja-Rāja was the founder of Nanjarājapattāna or Nanjarāyapattāna, the new capital, which was named after him. Śrīkanṭha-Rāja seems to have been an important person, and in one case (Hs 24) is given supreme titles. This was in 1567, in his son's time. But from Hs 25 it would appear that in 1544 he was indebted to Aubhalēśvara-arasu of Nandiyāla for the grant of a palanquin, and in No. 10 of that year is not mentioned at all. Piriya-Rāja rebuilt Singapattāna and changed its name to Piriypattāna (the Periapatam of English histories), naming it after himself (Hs 15). This seems to have been a secondary capital.

All these kings were subordinate to Vijayanagar, which was represented by a Viceroy at Seringapatam in Mysore. By Piriya-Rāja's time Vijayanagar had fallen. But there still remained a viceroy at Seringapatam, named Tirumale-Rāja, who was aged and infirm, and whose authority was waning. In 1607 he is said (Hs 36) to have made a grant of the Malalavādi country (in Hunsūr tāluq) to Rudragaṇa "in order that the worship of the god Annadāni-Mallikārjuna should not fail as long as the Nanjarāyapattāna kings of the Chāngālva family continued." But Piriypattāna was taken by the Mysore army in 1644, in the reign of Kanṭhirava-Narasa-Rāja, and Vīra-Rājaiya fell in its defence, after putting to death his wives and children on seeing that his situation was desperate. This was the end of the Chāngālvās, who had held the throne for 600 years or more. The Mysoreans seem not to have followed up this victory into Coorg, but contented themselves with placing garrisons in Piriypattāna and Bettadpur. The Kodagas may have attempted later to retake Piriypattāna or Periapatam, as they are specially named in 1722 (Sr 64) among the assailants from various quarters who were defeated by the Mysore king Chikka-Dēva-Rāja.

Koṅgālvas

The discovery of the Koṅgālva line of kings is of as much interest for the history of Coorg as that of the Chāngālvās. The origin of the Koṅgālvas is related in Cg 46. The great Chōla king, the friend of the virgin daughter of Kavēra (that is, the river Kāvēri), Rājakēsarivarma-Perminanadigal, that is Rājarāja, on hearing that Manija had fought in the battle of Panasoge until the enemy (evidently the Chāngālvās) were overcome and slain, resolved to reward him with a *patta*, or diadem, and give him a nād. He sent orders

¹ His younger brother Mahādēva is mentioned in Hs 63 and SB 103.

accordingly to his general Pañchavan-mahārāya, who bound on him a *pattā* bearing the title *Kshattriya-sikhāmani-Kongalva* and gave him Mālavve (now Mālambi in Coorg). This was in 1004.

The Kongalvas ruled over a territory including the Arkalgūd taluq of Mysore and the Yelusavira or Seven Thousand country in the north of Coorg. It no doubt corresponded more or less with the Kongal-nād Eight Thousand, of which the Gaṅga prince Ereyappa is said (Hs 92) to have been the governor in about 880. The Kongalvas were Jains, and had Chōla prefixes to their names. Their titles, as given in Ag 99, were the following :— entitled to the *pañcha-mahā-sabda*, mahā-mandalēśvara, chief lord of the city of Oreyū (the early Chōla capital near Trichinopoly), sun upon the eastern mountain the Chōla-kula with twisted top-knot, crest-jewel of the Sūryya-vamśa (or Solar race). They thus claim to be Chōjas.

But Pañchavan-mahārāya seems to be a recognized Pāndya designation. He may perhaps be the Pañchavaṇ-Brahmādirāja to whom the Chōla king Rājarāja granted Tagadūr, said to be Dharmapuri in the Salem District.¹ But there is also a Tagadūr in Mysore, in the Nanjangūd taluq, which is described as *hiriya-nādu* and *anādi-mahā-nādu*². Of Pañchavan-mahārāya we have a farther account in an inscription at Balmuri (Sr 140), dated in 1012. He is there described as a bee at the lotus feet of Rājarāja, who invested him with the rank of mahā-dandanāyaka for Bengi-mandala (the Eastern-Chālukya territory) and Ganga-mandala (the Ganga territory in Mysore). He then claims to have led an expedition throughout the western coast region, in the course of which he seized Tuluva (South Kanara), and Konkana (North Kanara), held Malaya (Malabar), and put to flight Chēramma (the king of Cochin or Travancore), after which he pushed aside Teluga and Rattīga (countries to the north of Mysore), and coveted even the little Belvola country (in Dharwar and Belgaum Districts). He is called Rājendra-Chōla in Sr 125. He appears again in 1037, conferring *pattas* or badges of honour on various gāvundas or farmers (Hg 104). After Rājendra-Chōla in 1022 had attacked the Poysala king Nripa-Kāma (Mj 43), Rājendra-Chōla-Kongalva also attacked him in 1026, when he claims to have gained a victory at Manni (Ag 76).

His son was Rājādhīrāja-Kongalva (Cg 38), who, and his mother Pōchabbarasi, had as their *guru* Guṇasēna-paṇḍita³, who was the disciple of Pushpasēna-siddhānta-dēva (Cg 35, 37, 38, 41). Guṇasēna had the Nāga well dug at Mullūr in about 1050 (Cg 42), and died in 1064 (Cg 34). Of the same period are the following :—Cg 56, recording the death in 1044 of Prabhāchandra-dēva, the disciple of Śubhachandra-dēva : and Cg 31, stating that Jakkiyabbe, the wife of Edayya, resolved to obtain *mukti* by the performance of *sannyasanam* and expired in about 1050. There is also a notice in Cg 39 that Rājādhīrāja-Kongalva had set up and endowed a temple in memory of his mother Pōchabbarasi, through the agency of Rugmini-Dēvi's queen's body-guard, which was at a later period restored, in 1390, when the Vijayanagar king Vira-Harihara, having read the deed making the grant, resolved to carry it on and granted Mullūr-nād to Gonka-Raddi-nāyaka, whose bravery had been noted by (the commander) Gundappa-dandanāyaka.

In 1058 a Rājendra-Kongalva appears (Cg 35), presumably Rājādhīrāja-Kongalva's son. He was apparently succeeded by the king whose name was Adaṭarāditya, with the titles

¹ Mad. No. 204 of 1909.

² Nj 117, 115

³ He was of the Draviṇa-gaṇa (Nos. 34, 35, 36) or Tivula-gaṇa (Nos. 37)—both names meaning Tamil. In Kannada they take the form Dravidā and Tigūla.

Rājendra-Prithuvi-Kongālva and Tribhuvanamalla-Chōla Kongālva. His dates run from 1066 to 1100, and he seems to have been a powerful ruler. One of his inscriptions (Ag 99) was composed by the minister for peace and war, named Nakulāryya, who boasts of being able to write in four languages. Which these were is not stated, but Nakulāryya is a form of the name Lakula, that of a famous Śaiva teacher, the original of whom seems to have lived very early in the Christian era.¹ Cg 44 is a memorial of Uttama-Chōla-Setti, who, in about 1080, appears to have taken his life by cutting off his head, no doubt in accordance with some vow of self-sacrifice.

A Vira-Chōla-Kongālva is the last of whom we have a record. In an inscription of ? 1176 (Cg 33) he made—in the presence of the queen mother Padmala-Dēvi, Sōmala-Dēvi and others,—a grant of the customs-dues of the Mullūr-nād Seventy, the country around Mullūr, near Śanivārsante. Padmala-Dēvi was the queen of the Hoysala king Vīra-Ballāla II and mother of the next king Nārasimha II. Sōmala-Dēvi was her daughter, a princess noted for her beauty and virtue. The Kongālvās seem thus to have been recognized by the Hoysalas, and Kongālva is mentioned along with Changālva in Bl 86 as coming to do homage to Ballāla. But they did not long survive the Chōla ascendancy in Coorg and the south of Mysore. In 1296 the Changālvās were evidently (Cg 45) in possession of Mullūr. But Cg 39 shows that in 1390 a Jain priest restored a temple formerly set up there by the Kongālva king and recovered the endowments, which it is believed are continued even now. Meanwhile at that same date, the Vijayanagar king Harihara II made the grant of Mullūr-nād, as above mentioned, to Gonka-Baddi-nāyaka, through his general Gundappa-dandanāyaka. The exploits of this Gunda-dandanātha are extensively praised in Bl 3.

HOYSALAS

The struggles of the Changālvās against the Hoysalas, and the establishment of the supremacy of the latter, have been described above. But the only inscriptions of the Hoysalas in Coorg itself, directly attributed to them, are Nos. 65 and 70, 6 and 7. The first two are of the time of Ballāla II, dated in 1175; the other two of the time of Nārasimha III, dated in 1255 and 1285. They are all in the north. No. 65 is at Siraha in the Bilsha hōbli (called in the inscription Bilubu-nād), and records a grant for the god Mallikārjuna of Sirivūr. No. 70 is at Heggadahalli in the Kanime hōbli, and the subject of it is effaced. Nos. 6 and 7 are at Niḍuta on the north-eastern frontier, and are *biragal* or *vīragal*, memorials to warriors slain in battle. The village of Kabigōd mentioned in them is now *bēchirākh*, or deserted, and is situated in the Arkalgūd tāluq of the Hassan District of Mysore, on the opposite side of the Kāvēri to Krishnarājkatṭe. There are several similar memorial stones there, of the same period and relating to the same persons (Ag 37 to 40). These and the records of the preceding paragraph above show that the Hoysala king and members of the royal family were at this time in the north of Coorg, in consequence perhaps of the decisive defeat of the Changālvās in the battle of Pālpāre.

There is one inscription (Cg 40), dated in 1216, which belongs to the Hoysala period, but the name of the only king mentioned in it is effaced. All that can be read is Immadi-A....Rāya. Who this may have been it is impossible to say. Immadi means 'the second'. There was an Annadāni apparently among the Changālvās, but no other name of a king at about that time in any line begins with A. From the inscription being at Mullūr, and evidently Jain, one would be disposed to class it as Kongālva, and there was a king in that line named Adatarāditya. But there is no reason to suppose that the Kongālvās continued till then.

¹ See *J.R.A.S.* for 1907, p. 419.

The inscription records the death of a Vidyādhara Būchidēvarasa, who is described as Immadi-A....Rāya's *kaṭakāchārya*, or as we might say, 'army chaplain'. He was the Jain priest to the camp or capital, but what were his functions does not appear. Kēśirāja, the author of the standard Kannada grammar named *Śabdamani-darpana*, in like manner calls himself the Yādava-kaṭakāchārya.

KING BÖDHARÜPA

Probably belonging to the 14th century, when the Hoysala power had been overthrown by Muhammadan invasions from the north, and the Changālvās were not in evidence in Coorg, we have two inscriptions in Tamil characters (Nos. 8 and 9), the only ones in Coorg so written. They are—the first, in the temple at Pälür, and the second, at Bhāgamandala,¹ a sacred spot near the source of the river Kāvēri, called in the inscription the Bhagandāśrama, where the Kanake, its first tributary, unites with the Kāvēri, which emerges here from its course for some distance underground. They record grants made by a king named Bödhārūpa Bhagavar. He was a disciple of Avidyāmrityu-bhaṭṭāraka of the Purushottama-*parshad* (or synod), of which we know nothing more. The donor might possibly be identified with the ruler of Durga, now known as Mahārājdurga, in the south-west of the Hassan tāluq of Mysore. For in an inscription from Rudrapatna (Mg 87) we have a Bödha-mahādēva on the throne of Durga in the time of Bukka-Rāya of Vijayanagar, in 1371, and this seems the most likely period of these two Coorg inscriptions. But unfortunately it is not altogether reliable, being on an alleged copper plate which was not forthcoming. The published version is from a manuscript copy furnished by the people of the village. On the other hand, grounds might be adduced for placing them in the beginning of the 11th century, the period of the Chōla conquest. But against this is the absence of any mention of the Chōlas. Our information regarding the Durga principality, again, is very meagre, but its capital may have been Pālyā, to the north of the hill. Compare with this the Pālayūr or Pälür where the first grant was made.

The opening portion of both records is in Sanskrit verse. The continuation has been represented as being in the Tulu language, but this needs verification. It contains many Tamil terms.²

Of these two inscriptions, which have several features in common, No. 8 is a grant for Pālayūr Mahādēva (Śiva). The duty of maintaining it is laid upon the Śrīvaishnavas, the Valañjiyar (or merchants), the arm-bearing Thousands, and the Brāhmans,—all being described as of the Eighteen countries, which are not specified. A grant (TN 35, as completed³) made in the 20th year of the Chōla king Rājarāja, 1004 A.D., is similarly placed under the protection of the Śrīvaishnavas. This designation, therefore, existed before Rāmānuja, with whom the sect of Śrīvaishnava Brāhmans is supposed to have originated, early in the 12th century. Similarly also, grants made at Āvani in 1185 (Mb 45,49b) are committed to the protection of the Valañjiyar (or merchants). The reference to the arm-bearing Thousands may be compared with 'the great army of the Right-hand of the Eighteen countries,

¹ This stone is cracked transversely across the middle, said to be due to the followers of Tipu Sultān. For the first impressions of these two inscriptions I was indebted to Mr. Gustav Haller. But better ones were afterwards obtained through Mr. Krishna Śāstri.

² For the decipherment of the vernacular portion I have to thank Mr. Narasimhāchār, who says:—'The characters are a jumble of Grantha, Malayālam, Tamil, and a few Vaṭṭeluttu. There is no doubt about portions being in Tamil, but other portions are in a language which is neither Malayālam nor Tulu, but is related to them. I think the inscriptions are older than 1400 A.D. Some of the characters appear to go back to the 11th century'. Mr. Krishna Śāstri has also rendered good assistance in the interpretation.

³ See MAR 1912, para. 77.

armed with great weapons', mentioned in 1072 in the time of Rājendra-Chōla (Mb 49a, 119). The Right- and Left-hand factions are composed of agricultural, artisan and trading classes, divided into these two violently opposed camps. The institution is ancient, but its origin is obscure. So far as can be seen, it was a conflict of home industrial classes with outsiders from other parts. The Brāhmaṇas are then lastly named as custodians. It would seem therefore that the four orders of Hindūs,—Brāhmaṇas, Kshattriyas, Vaiśyas, and Śūdras—are intended. The penalties for neglect are somewhat peculiar.

In No. 9 we are supplied with certain astronomical data, but they are insufficient for calculation. This grant implies that it was made after the one at Pälür, though doubtless at about the same time. Moreover the original is stated in it to have been engraved on a copper plate. Of this there is now no trace. Bōdharūpa was associated with others, not named, in making the grant. A chief named Mēlpundi Kunniyarasa was ruling the nāḍ. What nāḍ is not stated, but 'this' nāḍ is mentioned farther on as being under the rule of the king who ordered the grant. The rest of the inscription prescribes the offerings to be made, and the penalties for neglect. The arm-bearing Thousands of the Eighteen countries and the Valañjiyar are here charged to guard the temple. For whatever is omitted, reference is to be made to the treasury register and the copper plate. It was written (or engraved) by Pakandala-āyāri. The Pälür temple is now said to be dedicated to Mahalingēśvara, and that at Bhagamandala to Bhagandēśvara, but it also has shrines to Vishnu, Subrahmanya, Kinammani, and Ganapati.

MUNIVARĀDITYA GOKULA-DĒVARASA

Another local potentate appears at about this period in No. 75, which is dated only in the cyclic year and may belong to 1264. It contains some unusual items of interest. He was a maha-maṇḍalēśvara named Vira-Munivarāditya Gokula-dēvarasa¹, and is described as subduer of Chāittu, and supporter of Satyarāya (whoever they were). During his rule, there was a cattle raid by the Tengu-nāḍaka, who seized the cows of Yalaghali. The wife of his brave retainer Mēlāli (who was no doubt absent at the time) was so furious at this outrage that she wrestled with the marauder, overpowered and threw him down, and tied his legs with a rope. For this plucky deed, Bidāde, as she seems to have been named, was rewarded with a nose jewel.

THE NAVA DANNĀYAKS

On the fall of the Hoysala kingdom there ensued a period of interregnum which invited attempts on the part of aspirants for power. One such was connected with the Nava Dannāyaks of Kōṭe or Bettadakōṭe in the south of Mysore, where they occupied the Gōpālasvāmi hill. They seem to have been descendants from a great minister under Ballāla III, named Perumāla-dannāyaka. His son Mādhava-dannāyaka was governor of Padinālknāḍ² in the south of Mysore in 1318 (Ch 103, Gu 56), and had his residence at Terakanāmbi in the Gundalpet tāluq (Gu 58). He was followed by his son Kōtaya-dannāyaka, ruling in 1321 (Gu 69), and by Singeya-dannāyaka, ruling in 1338 (Hs 82). They call themselves lords of Svastipura, which is not identified.

The Nava Dannāyaks were nine brothers, the chief of whom was called Perumāl-dannāyak. Tradition says that four of them, headed by Bhima-dannāyak, quarrelled with the

¹ See above, p. 15. He may be connected with the Gōpāla-dēva mentioned in No. 54.

² There seems no reason to connect this name, which means Fourteen Nāḍs, with Padinālknāḍ, a tāluq in Coorg, where it refers to certain Four Nāḍs (Nālknāḍ) in contradistinction to those forming Yedēnālknāḍ. At the same time it is curious to note that the Terakanāmbi-nāḍ is said (Gu 11) to be also called Kudugu-nāḍ, which is the name of Coorg.

other five, and gaining possession of Nagarapura (Nanjangūd) and Ratnapur (Hedatale), set up a separate government. After a time they returned to attack Bettadakōṭe, which held out for three years before it was captured, and then only by a stratagem. Mañcha-dannāyak, who conducted the defence, on seeing the citadel taken, leaped from the hill on horseback and was killed, the spot where this occurred being still pointed out. The four victorious Dannāyaks, placing a junior member of the family in charge of the government at Bettadakōṭe, set forth on expeditions of conquest, in the course of which it is said they overran the country from Davasi-bettā (the southern point of Coorg) in the south, to Goa in the north, and from Satyamangalam (on the Bhavāni in Coimbatore District) in the east, to the Bisaleghāṭ (in the north-west of Coorg) on the west. There are no inscriptions in Coorg testifying to these events, which must have soon passed. But the Dannāyaks have left their name in Dannāyakankōṭtai, 12 miles south-west of Satyamangalam.¹

VIJAYANAGAR

The Vijayanagar empire had by this time been established, and in 1390 we are informed (Cg 39) that Harihara [II], having read the deed of the original dedication by Rājādhīrāja-Kōngālva, with the view of continuing it, made a grant of Mullu-nād to Gonka-Raddi-nāyaka, whose bravery had been noticed by his general Gundappa-dannāyaka. Vijayanagar influence and authority are also attested by the reference made in connection with Bōdhamahādēva above to Bukka-Rāya; by the acknowledgment of the Bēlūr chiefs below, who owed their status to Krishṇa-Rāya; and by the action of the Vijayanagar viceroy in regard to the Chāngālvās. Firishta says that at the end of the 16th century Coorg proper was governed by its own chiefs, called Nāyaks, who admitted the supremacy of Vijayanagar; but they seem often to have been at feud with one another. According to tradition, the country was then divided into twelve Kombus and thirty-five Nāds.

BĒLŪR

Of the Bēlūr chiefs there are three inscriptions—Cg 11, dated in 1693; 66 and 47, dated in ? 1755 and 1756. These show that, after the extinction of the Chāngālvās, the Bēlūr chiefs had acquired some territory for a time in the north of Coorg. The family was descended from Ere-Krishṇappa-Nāyaka, the bearer of the Hadapa, or betel-bag, to the Vijayanagar king Krishṇa-Rāya (reigned 1509–29), who gave him the Bēlūr kingdom. It was overrun by Śivappa-Nāyaka of Bednūr before the middle of the 17th century, and by him was bestowed on the fugitive king of Vijayanagar who had fled to him for refuge. He even laid siege to Seringapatam in 1646 on the plea of restoring the Vijayanagar king to power, but was beaten off, and the Mysore army retaliated by subduing the Bēlūr country. On the conclusion of peace in 1694, six nāds of Manjarābād were restored to the old chiefs, and the rest divided between the contending parties. The genealogy of the line is given in the Hassan volume of the *Epigraphia Carnatica*.

Cg 11 records the grant of the village of Kattepurā, with Hirumanahalli, to a Brāhmaṇa, in 1693, by Krishṇappa-Nāyaka IV. Cg 66 is the grant of an elephant and the village of Mudravalli, as an offering for Krishṇa, to a great yōgi named Kaivalya, in about 1755, by the Bēlūr king Krishṇa (Krishṇappa-Nāyaka VI). The inscription is in Sanskrit verse, and ends with the question: ‘If it be asked, for what reason was this given?’—but here the record stops, and furnishes no answer. Cg 47 is of the following year, and states that the same Krishṇappa-Nāyaka made a grant of the village-rent to a gaudā of Mālambi.

¹ See *Mad. Ep. Rep.* 1907, p. 80; 1910, para. 52.

COORG RĀJAS

On the downfall of the Chaṅgālyas in 1644, the throne of Coorg was left vacant. But it did not long remain so. For a prince of the Bednūr family, in the Shimoga District of Mysore, who may have been connected in some way with the Changālyas, established himself at Hälēri (called Kshira-nagara in Sanskrit), to the north of Mercāra, in the guise of a Janigama or Liṅgāyit priest. Gradually levying contributions by virtue of his sacred office, and enlisting a special guard for his protection, he ended by bringing the whole country under his authority, and was the progenitor of the Coorg Rājas of the house of Hälēri (corrupted into Allory in English documents). The third from him removed the capital from Hälēri to Maḍikēri, the existing Merkāra, or Mercāra as it is now generally spelt, where he built a fort and palace in 1681. His successors continued in power till 1834, when the last was deposed by the British Government, and died in 1859.

The Coorg Rājas claim to be of the Chandra-vainśa or Lunar race, of the Bharadvāja-gōtra, Āśvalāyana-sūtra, Rikshabhānu-kādhyāya,¹ and the Vīra-Śaiva *mata* or religion. The titles they assume are—rājadhirāja, rāja-paramēśvara, prahuḍa-pratāpa, apratima-vīra-narapati, seated on the jewelled throne of the Kodagu-sāmsthāna. These resemble those of the Mysore Rājas.

Their inscriptions are mostly dated according to the Kali-yuga, though the Śalivāhana-śaka is used in some. But from the time of Linga-Rājēndra I, they have this peculiarity, that not only are the particulars of the date given in the usual manner, but even the precise number of the day of the Kali-yuga. For example, No. 17 informs us that the erection of the Ōmkārēśvara temple was commenced on the 1,796,892nd Kali day and completed on the 1,797,421st day. This method of dating seems to be a Malabar custom.²

No. 12 records the death of Linga-Rājēndra I in 1780, and the erection, in accordance with his wishes, of his tomb in Mahadēvapura, by his son Vīra-Rājēndra-Vadeyar, who also built there a temple of Basavēśvara and the *matha* or monastery of the Murigi sect, and endowed them with certain villages. The temple was repaired the following year, at the instance of Siddalingappa, deputy guru of Kodagu, the repairs being completed in 1782. The subservience of the Rājas to the Liṅgāyit gurus will appear in the inscriptions that follow.

No. 13 is the record of a grant to the Abbi-matha by Vīra-Rājēndra-Vadeyar in 1796. In this the king describes himself as having been dedicated by the lotus hands of the *svāmi* of the Siddapura-matha, who was an adherent of those (high priests) enthroned in the upper cave at Śivaganga (in the north-west of the Bangalore District of Mysore). The inscription refers to grants originally made to the Abbi-matha in 1728 by his great-grandfather Dodda-Virappa-Vadeyar, first of two villages, and afterwards of a third, when Dodda-Virūpāksha-svāmi visited Madikēri, on which occasion the king held the *guru's* feet and made petition (that he might offer the grant). These gifts Vīra-Rājēndra now renewed and confirmed, inscribing the details on a copper plate, which was placed at the feet of Nirañjana-dēva of the Abbi-matha, representing the Murigi-svāmi. (The chief monastery of the Murigi-svāmi is near Chitaldroog in Mysore). In granting this charter the king directs that at the time of Śiva-pūjā blessings may be continually invoked (for him) with the hymn of benediction (saying).—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty,

Faith in thee, knowledge, long life, (objects of) desire—(of these) be thou giver to me, Śankara, from age to age.

¹ In the latest inscriptions Rik-sākhā is substituted for this.

² It has also been found in one case, from the North Arcot District, of the Chōla king Parāntaka I, in 943 (*Rep. Arch. S. of India*, 1905–6, p. 171).

The witnesses are thus described :—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, morning and evening ; these know the deeds of a righteous man.

No. 14 is a grant of land made at the same time by the same king for the Mahadēvapura-māṭha. When the *pattada-svāmi*, or crown high-priest, of the Siddapura-māṭha paid a visit to the Mahadēvapura-māṭha, the king performed obeisance to him with the eight members (*sāshṭāṅga*—hands, breast, forehead, knees and feet, touching the ground), and holding his feet, made the gift as an offering to Śiva. The copper plate on which it was inscribed was placed at the feet of Śāntavīra-svāmi, deputy of the Kodali-mahanta-svāmi, deputy of the Mahā-Murigī-svāmi. The directions as to invocation of blessings at the time of Śiva-pūjā, and the witnesses are as in the preceding inscription.

No. 17 is dated in 1820, and contains an account of the erection of the Ōṁkārēśvara temple at Mercāra and its endowment by Linga-Rājendra-Vadeyar II. Considering that by the performance of good deeds in this world must be obtained perfect fruition in the present world and the next, he resolved to set up a Śiva-linga, as an act ensuring the acquisition of the highest merit. Accordingly, he commenced building this beautiful new temple, a lotus ornament to the earth, at the date specified, on the 1,796,392nd Kali day. And in 2 years, 9 months and 25 days the building was completed, and he set up the Śiva-linga named Ōṁkārēśvara in it on the 1,797,421st Kali day, through the power bestowed by the great mercy of the holy Chandraśekhara (Śiva). Then follows a specification of the allowances granted for up-keep, and the services to be performed, adding that the accounts and papers of the temple were to be audited and examined annually.

No. 25, dated in 1824, is of quite a different character from any of the above, and may perhaps be described as sporting. It relates that when Vīra-Rājendra-Vadeyar II, with various laudatory epithets, his fame pervading all the points of the compass, was ruling with justice, purity and uprightness¹, at all times devoted to meditation on Mahādēva ;—elephants multiplied so greatly in his country that they were destroying the fruits and crops raised by men for their own sustenance, killing travellers, and doing damage to houses ; so much so that the subjects represented that they were unable to bear these calamities. Considering in his mind that it is the duty of a king to put down the evil and uphold the good, he prayed to Gaurīdhava (Śiva) to give him power to remove these troubles. Having received a token of supreme favour from Sāmba-Śankara (Śiva), he had a chariot made, painted like a lion (according to Hindū belief the natural enemy of the elephant), and by means of this entered, beginning on the auspicious 1,798,128th Kali day, into the middle of the forests where the herds of rutting elephants were ranging, and during 2 years, 1 month and 25 days (March 1822 to April 1824), to the 1,798,913th Kali day, by the power of his arm having destroyed them in various ways, made a pause, while at the same time others had by his orders been captured alive with chains by trained soldiers. He thus made good the pronunciation of *gaja* (elephant) in the popular form *aja* (goat).

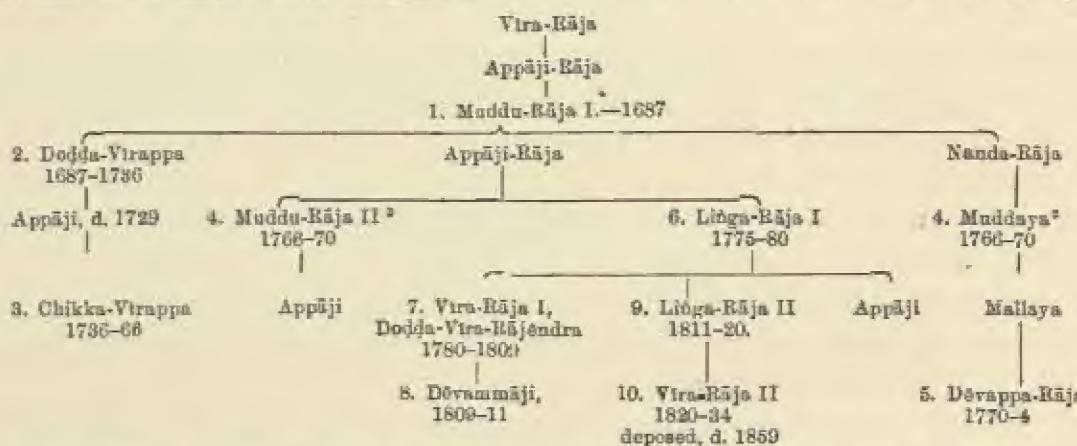
An account is then given in detail of the numbers killed and captured, the places where they were bagged, and the dates on which the hunts took place. The forests visited were those in the east and south of the country—in Nanjarāyapaṭṭanā tāluq, Uluguli-Mūḍigēri-nāḍ and Horūr-Nūrokkal-nāḍ (both in Mercāra tāluq), Kodagu-Śrīrangapaṭṭanā, and Kiggatnāḍ tāluq. The actual number of days occupied in the hunt was 38, during which

¹ Unfortunately very unlike his real character.

the Rāja killed with his own hand 233, and his troops captured alive 181. A total of 414 elephants was thus accounted for.

Great was the astonishment at the success of the operations, which is expressed in verse as follows:—Though herds of elephants, towering like mountains, hid the sun as when the sky is overcast with storm-clouds, and roamed about trumpeting in the forests,—with seven-tongued weapons (fire-arms) like thunderbolts he slew them in a moment, while his men captured alive huge and lofty rutting elephants as if they were mice. What a marvel indeed was this!

Such are the inscriptions of the Coorg Rājas, and they give a very inadequate account of their history. It may be well therefore to supplement the information by a table of the Rājas and a summary of the main points connected with their reigns, as well as a notice of the circumstances under which the line came to an end¹. The following is the pedigree:—



Muddu-Rāja I, as already stated above, made Mercāra the capital in 1681. In 1690, when Mysore and Bednūr were contending for the Belūr and Manjarābād territory, Dodđa-Virappa took possession of the Yēlūsāvira country. He also gained the district of Amara-Sulya by aiding the Chirakkal-Rāja against Bednūr. His brothers Appāji-Rāja and Nanda-Rāja settled at Hälēri and Horamale respectively. He died in 1736, at the age of 78. His only son had died in 1729, after being imprisoned for twelve years. But Chikka-Virappa, the son of the latter, who had been imprisoned with him, succeeded to the throne. During his reign Haidar Ali rose to power in Mysore, who, on his conquest of Bednūr in 1763, laid claim to Yēlūsāvira, but in consideration of a payment of three lakhs of pagodas consented to grant Uchingi to Coorg. Chikka.Virappa died in 1766 without leaving any heir. The succession therefore passed to the Hälēri and Horamale branches.

Muddu-Rāja II and Muddaya, representing the two houses, ruled together at the same time. The promised cession of Uchingi having been delayed, eventually they succeeded in obtaining Panje and Bellāre instead. These joint rulers both died in the same year, 1770. A dispute for the throne now arose between Muddu-Rāja's son Appāji, supported by his uncle Linga-Rāja, and Muddaya's grandson Dēvappa, supported by his father Mallaya. Dēvappa was preferred and became Rāja, on which Linga-Rāja went off to seek the assistance of Haidar Ali, taking with him his son Vira-Rāja and his nephew Appāji. As soon as a respite in the war which Haidar was waging with the Mahrattas allowed, he furnished Linga-Rāja with a force which enabled him to march upon Coorg. Dēvappa-Rāja

¹ A fuller account will be found in Vol. III of my *Mysore and Coorg*, published in 1878 (Government Press, Bangalore).

² Ruled together, at the same time.

fled to the Chirakkal-Rāja, but meeting with a cold reception, escaped to Harihar, where he was taken prisoner and sent to Seringapatam. There he was put to death, with all his family, the Horamale branch being thus brought to an end. Haidar now offered Coorg to Linga-Rāja on condition of paying tribute, but deprived him of Amara-Sulya, Panje, Bellāre, and Yēlusāvira, giving him instead permission to occupy a part of Wainād. On Linga-Rāja's death in 1780, Haidar assumed entire possession of Coorg under the pretext of being guardian to his sons until they should come of age. Meanwhile they were made to reside at Gorūr, on the Kāvērī, in the Hassan District of Mysore. A former Brāhman treasurer of the Coorg Rāja was appointed governor, and a Musalmān garrison held the fort at Mercāra.

These measures drove the Coorgs into rebellion, and in 1782 they rose and expelled the Musalmāns. Haidar was at this time engaged in war with the British in the Carnatic, and his death soon after prevented immediate retribution. But his son Tīpu Sultān was fully determined on the reconquest of Coorg. He removed the family of the Coorg Rājas to Piriyapatna or Periapatam, and when he had retaken Nagar, and reduced Mangalore in 1784, marched through Coorg to Seringapatam. After denouncing the Coorgs as guilty of polyandry, and for their rebellions, he said he would forgive them this once, but if they rebelled again he vowed that he would honour every man with Islām and banish them from their country. Scarcely had he left when they again took up arms in 1785 and repossessed themselves of their native hills. A force sent to put them down was driven back, on which Tīpu himself marched to Coorg with an army. Having allured most of the Coorgs to meet him at Tale-Kāvērī, under pretence of peaceable intentions and conciliatory measures, he suddenly seized them, and hunting out their families, drove them, altogether about 70,000, like a herd of cattle to Seringapatam, where all the males were forcibly circumcised. Coorg was partitioned among Musalmān landlords, to whom the slaves of the country were made over. The only condition laid on the new owners was that they were to search out and slay all such Coorgs as might have escaped his vengeance, as he was resolved on their extermination. The country was held in four forts, at Mercāru (Jāfarābād), Fraserpet (Kushālnagar), Bhāgamandala, and Beppunād.

But in December 1788 Vīra-Rāja or Vīra-Rājēndra-Wodeyar, with his wife and his two brothers Linga-Rāja and Appāji, managed to escape from Piriyapatna, after a confinement of six years. The Coorgs rallied round him, and before long he had possessed himself of the whole country, the large force sent against him by Tīpu being diverted to the western coast owing to a revolt of the Malayālam Rājas. The British now entered into a treaty with Vīra-Rājēndra in view to the impending struggle with Tīpu. He assisted the Bombay army on its march to Seringapatam with supplies procured by wholesale plunder of the neighbouring countries; and at the spot where he first met the British Commander, General Abercromby, he founded Virarājēndrapet (generally called Virājpēt for short), now the second place in Coorg.

On the night in February 1792 when Lord Cornwallis drove Tīpu back into Seringapatam and the British occupied the island, 5,000 Coorgs who had been carried away by Tīpu escaped in the confusion and regained their native country, making with their wives and children a body of some 12,000. In the final war with Tīpu in 1799, Vīra-Rājēndra again rendered assistance with supplies and transport, and laid waste the enemy's country around Coorg. He was rewarded with some of the trophies of the victory, and was granted Panje and Bellāre in South Kanara.

His great anxiety now arose from his having no son to succeed him. He had married a second time in 1796, but only daughters were born to him. His mind was affected, and

he became subject to paroxysms of sanguinary rage in which he ordered executions and massacres for which he was filled with remorse when he recovered. A plot to assassinate him failed. With the death of his wife in 1807 all hopes of an heir being extinguished, he wrote to the Governor-General requesting that the succession to the throne might be settled on his four daughters or their male issue in order of seniority. Before this matter could be decided, he felt that his end was approaching, and maddened with concern for the safety of his daughters if he should die, he sent executioners to put his two brothers to death, but coming to himself again, despatched messengers to countermand the orders. They were too late in the case of Appāji, the younger one, but were in time to save Linga-Rāja. He also had a history of the Coorg Rājas, called the *Rājēndranāma*¹, compiled in Kannada or Kanarese, which was translated for him into English by Lieutenant Abereromby at Mangalore in 1808. At length, in June 1809, he sent for his beloved daughter Dēvammāji, gave his seal into her hands, and shortly after expired.

Dēvammāji, though under age, was now acknowledged as Rāni of Coorg, and the Sōde Rāja, who was married to the late Rāja's daughter by his first wife, continued to act as Dewan. But Linga-Rāja induced the Coorgs to accept him as Regent instead of the Sōde Rāja, who retired to his own country. Linga-Rāja next persuaded the Rāni to sign an abdication of the throne in his favour, and in 1811 permanently assumed the government. He also strove to get possession of the large sums invested at Bombay and Madras in the name of Dēvammāji by her father. But these the Governor-General pronounced to be state funds, only the interest of which might be paid to Linga-Rāja as guardian of Dēvammāji and Regent of Coorg. Linga-Rāja strengthened all the fortifications, and carried out a regular survey of the land; but reduced the people to a state of abject slavery by a rigid system of terror, of which no hint was allowed to be heard outside the country². He died in 1820, at the age of 45, and his wife, full of fear for her future, committed suicide and was buried with him.

His son, Vira-Rāja II, who was about 20 years old, succeeded. His first act was to put to death all who had displeased or thwarted him in his father's lifetime. He was grossly sensual and most sanguinary in his rule, bloody executions continually taking place. At length, in 1832, his sister and her husband escaped to Mysore and put themselves under the protection of the British Resident. Their restoration was refused, and inquiries were made into the proceedings of the Rāja, who was warned of the consequences if he did not reform. But he paid no heed. Dēvammāji, the daughter of Vira-Rājēndra, was murdered, as well as all the surviving members of the families of his predecessors. As his disaffection openly increased, and he wrote insulting letters to the Governor of Madras and the Governor-General, it was decided in 1834 to depose him. This resolution was met by a most abusive proclamation against the British. A force advanced into Coorg in four columns from different sides, and encountered but little serious opposition at most of the stockades. The British flag was hoisted at Mercāra on the 6th of April. The Rāja, who had retired to Nālknād with his women and treasures, had not the courage to face the invaders.

¹ Not altogether to be relied on. It relates to the period from 1633 to 1807.

² Interesting light is thrown on the system of administration by the translation of the *Hukumnāma*, or Regulations for Public Servants, issued in the name of this king, which has recently been published (Mysore, 1911), with an Introduction, by Mr. A. J. Curgenven, I.C.S.—Some graphic accounts of his visit to Coorg in 1811 and 1812 are given by Colonel James Welsh in his *Reminiscences from a Journal of Forty Years Active Service in the East Indies*.

On the 11th, Colonel Fraser, the Political Agent with the force, issued a proclamation that "the rule and dominion of Rāja Vira-Rājēndra-Wodeyar over the country of Coorg had now definitely and for ever ceased." The Coorgs breathed freely when they found that he was not to remain in their country, and unanimously voted to be placed under the British Government. The annexation was accordingly proclaimed on the 7th of May 1834. The ex-Rāja was deported to Vellore, and was subsequently allowed to live at Benares. In addition to the pension granted to him, he demanded the payment to him of the capital, originally the inheritance of Dēvammāji, of which the interest had continued to be paid to the Coorg Rājas. In 1852 he obtained permission from the Governor-General, Lord Dalhousie, to visit England with his favourite daughter Gauramma, then ten years old, in order to give her a European education. Arrived there, he expressed a wish to have her brought up in the Christian faith. Queen Victoria took an interest in the Indian princess, and at her baptism, on the 30th of June 1852, stood sponsor through the Archbishop of Canterbury, and gave her the name Victoria Gauramma. Feeling himself now strong in the royal favour, the ex-Rāja commenced a Chancery suit against the East India Company for the recovery of the sums formerly invested for Dēvammāji. The suit dragged on a weary course till in 1858 the Government of India was transferred to the Crown, and his suit thus failed. The Coorg princess was carefully brought up¹ and eventually married a British officer, but she died in 1864, leaving one child, a girl. Her husband afterwards mysteriously disappeared and is supposed to have fallen a victim to foul play. Vira-Rāja himself died in London on the 24th of September 1859. His body was at first temporarily placed in the catacombs at Kensal Green cemetery, and next year sent to India for interment, two of his wives going with it to Benares.

BRITISH PERIOD

Of three inscriptions falling in this period, only one (Cg 29) need be noticed. It is dated in 1857 and records the restoration of the temple of Mahādēva on the Kunda hill in Bettiyattu-nād. The work was commenced three years before, on the 1,810,060th Kali day, by agreement between the Takka-mukhyastaru of Bettiyattu-nād and Ammati-nād. These Takkas are recognized elders among the Coorgs in each village and nād, and are the censors of morals and regulators of social affairs. The institution is hereditary in certain families. The inscription gives a list of the principal people who assisted in the work, and mentions what parts of the temple they provided. One was actually a Muhammadan by name, the Jagirdār of the Kunda village, and he had the Nandiśvara or sacred bull in front of the temple made. A blessing is invoked on all who took part in the erection.

ARCHITECTURE

The ruined Jain temples at Mullūr may have been worthy of notice. But the principal architectural monuments now standing are the tombs of the Rājas at Mahadēvapura, near Mercāra, built in 1809 and 1821. They are square buildings, much in the Muhammadan style, on well raised basements, with a handsome dome in the centre, and minaret-like turrets at the four corners surmounted by *basavas* or bulls. On the top of the dome is a gilded ball, with a vane. All the windows have well carved syenite frames, with solid brass bars. The palace at Mercāra, first erected in 1681, is also of interest, though alterations have been made to fit it for its present uses. Good wood-carving may sometimes be seen in the domestic architecture.

¹ By Sir John and Lady Login. He had been Residency Surgeon at Lucknow when the King of Oudh was ruling, and they were after that guardians of Daleep Singh, the young Sikh Mahārāja.

CLASSIFIED LIST OF THE INSCRIPTIONS ARRANGED IN
CHRONOLOGICAL ORDER

Date A.D.	Name of Ruler	Taluk No.	Date A.D.	Name of Ruler	Taluk No.
<i>Kadambas</i>					
1095	Duddharasa	57	..	....	..
<i>Gangas</i>					
466	Avinita	1	c. 910	Ereyapa	74
888	Satyavâkya II	2	944	.....	28
c. 890	do.	3	978	Satyavâkya IV	4
c. 900	Ereyarasa	60	1000	....	5
<i>Cholas</i>					
c. 1004	Rajarâja	46	..	....	..
<i>Changâlavas</i>					
c. 1095	Changâlva	61	? 1297	Harihara-Dêva	59
1106	Annadâni	51	? 1345	.....	63
1218	....	32	? c. 1350	.....	64
c. 1220	Changâlva	27	? 1360	.....	67
1278	....	32	? 1380	.....	58
c. 1280	Malli-Dêva, Harihara-Dêva.	54	1544	Šrikantharasa	26
c. 1280	do. do.	55	1544	.....	10
c. 1290	....	52	1597	Rudragâna	24
1296	Harihara-Dêva	45	..	....	..
<i>Kongâlavas</i>					
c. 1030	....	41	1064	Prithuvi-Kongâlva	34
? 1044	....	56	c. 1070	Rajendra-Prithuvi-Kongâlva	36
c. 1050	Kongâlva's son	30	1070	do. do.	49
c. 1050	....	31	1070	Rajendra-Chôla-Dêva	50
c. 1050	Kongâlva	48	1077	.....	43
c. 1050	Râjâdhirâja-Kongâlva	37	c. 1080	.....	44
c. 1050	do. do.	38	c. 1100	.....	62
c. 1050	....	42	? 1115	Vira-Chôla-Kongâlva	33
? 1055	Kongâlva-Dêva	53	..	....	..
1058	Rajendra-Kongâlva	35	..	....	..
<i>Hoysalas</i>					
1175	Ballâla-Dêva II	65	1255	Nârasimha III	6
1175	do.	70	1285	do.	7
1216	....	40	..	....	..
<i>Munisarâditya</i>					
? 126	Gokula-Devarasa	75	..	....	..
<i>Durga</i>					
c. 1371	Bôdhârûpa Bhagavar ..	8	c. 1371	Bôdhârûpa Bhagavar ..	9

CLASSIFIED LIST IN CHRONOLOGICAL ORDER

29

Date A.D.	Name of Ruler	Taluk No.	Date A.D.	Name of Ruler	Taluk No.
<i>Vijayanagar</i>					
1390	Harihara (II)	39	..	....	..
<i>Bēlūr</i>					
1693 c. 1755	Krishnappa-Nāyaka IV do. VI ..	11 66	? 1756 ..	Krishnappa-Nāyaka VI	47 ..
<i>Coorg Rajas</i>					
? c. 1700	....	71	1820	Linga-Rājendra ..	17
1781	....	68	1824	Vira-Rājendra II ..	25
1781	....	69	1828	....	63
1782	Vira-Rājendra I ..	12	c. 1830	....	64
1796	do. ..	13	1831	Vira-Rājendra II ..	18
1796	do. ..	14	1831	do. ..	19
1808	....	15	1831	....	20
1815	....	16	1831	Vira-Rājendra II ..	21
<i>British Period</i>					
1841	....	22	1857	....	29
1842	....	23	..	....	..

TEXT IN ROMAN CHARACTERS

1

On copper plates found in the Treasury at Mercara¹.

(Ib) ²svasti jitām bhagavatā gata-ghana-gaganābhēna Padmānābhēna śrīmad-Jāhnavaīya[ku] lāmalā-vyōmāvabbhāsana-bhāśkarah sva-khadgayka-prahāra-khandita-mahā-silā-stambha-labdha-bala-parākramō dāraṇōri-gaṇa-vidāraṇōpalabdhā-brana-vibhūshaṇa-vibhūshita Kanvā yana-sa-gōtrasya śrimān-Koṅgāṇi-mahādhirāja || tat-putra pitur-anvāgata-guna-yuktō vidyā-vineya-vihita-vrittah samyāk-prajāpalanā-mātrādhigata-rājyāt-prayōjana vidvat-kavi-kāñcheha na-nikāshōpala-bhūtō niti-sāstrasya vaktri-payōktri-kusalasya Dattaka-sūtra-vrittih-pranētāṁ śrimān-Mādhava-mahādhirāja || tat-putra pitri-paitāmahā-guna-yuktō vanēka-chāturddanta-yuddha-vāpti-chatur-udadhi-salila-svādita-yasa śrimad-Harivarmma-mahādhirāja || tat-putra dvija-guru-dēvatāḥ-pūjana-parō Nārāyaṇa-charaṇānuddhata śrimad-Vishnugōpa-ma-(IIa) hādhirāja || tasya putra || Triyambhaka-charaṇānbhōruha-rājāḥ-pavitṛi-kṛitottamāṅga svabhuja-bala-parākrama-kriyā-kṛita-rājya Kali-yuga-bala-painkāvasanna-vrishhōddharana-nitya-sannaddha ³ śrimān-Mādhava-mahādhirāja || tasya putra || śrimad-Kadaṇba-kula-gagana-gabhaṣti-mālina Krishnavarmma-mahādhirājasya priyā-bhāgīnēyō vidyā⁴-vinēyatiseya-pari-pūritāntarātmā⁵ niravagraha-prathāna-sauryya vidva-suprathama-ganya śrimān-Koṅgāṇi-mahādhirāja Avinīta-nāmadhēya dattasya Dēsīga-ganapati Koṇḍakundānvaya Gunachandra-bhāṭāra sishyasya Abhaṇandi-bhāṭāra⁶ tasya sishyasya Ślabhadra-bhāṭāra-sishyasya Jayaṇandi-bhāṭāra-sishyasya Guṇanandi⁷-bhāṭāra-sishyasya Chandaṇandi-bhāṭārargge ashṭā-asiti-uttarasya trayō-satasya⁸ saṁvatsarasya Māgha-māsaṁ Šōmavāraṁ Svātī-nakshatra suddha pañchami Akālavarsha-Prithuvi-Vallabha-mantri Taṭavāna-nagara-Śrivijaya-Jīmālayakke Pūnādu-chbā-sahasra Edenādu-saptari-madhyē Badaneguppe-nāma Avinīta-mahādhirājēna dattēna padiye ār olam-ūr-ū (IIb) roḍ pannir-kkanḍugāṁ geydu ambali-mannūṁ Taṭavāna-purado⁹ tala-vittiyamāṇ Pogarigeleyol pannir-kkanḍugāṁ Pirikereyolāṁ rāja-mānaṁ-anumōdāna pannir-kkanḍugāṁ manōharam dattai Badaneguppe-grāmasya simāntaram pūrbbasyāṁ-disi kemjige-morādiē Gajaseleye Karivalliya-Kottagara-Badaneguppeya-trisan dhiya satti-koraṇu āgnēyadin ante bandu Kāgaṇi-taṭākam puna dakshināsyāṁ-disi bahuśnuhiye balkaṇi-vrikshame puna paśchima-mukhade sanda bahumūlika-pantiye puna Badaneguppeya-Kottagara-Multagiya-trisandhiya kōle Chaṇḍigāle puna nairatyade sandu kathaka-vrikshame puna paśchimāsyāṁ-disi peld-ulḍil-vrikshame sūnteretiya vaṭa-vrikshame puna tore-vallame uttarā-mukhade sanda bahumūlika-pantiye jambupadiya-taṭākame puna vāyavyade galachimcha-vrikshame puna Badaneguppeya-Multagiya-Koleyanūra-Dāsanūra-trisandhiya-nerrgila-gumbe niḍuveḷuṅge puna Gajaseleya-grāma uttara-disi kāyga-morādiie ilidu kemba

¹ Originally deciphered by me and published in 1872, *Ind. Ant.* i, 363; see also xii, 12. The facsimile now published is from an impression by Dr. Fleet. The original impression by Dr. Burgess is given in the *Indian Antiquary*, vol. i.

² A symbol here supposed to represent Om.

³ The *una* is inserted below the line.

⁴ *Vidyā* is inserted below the line, with a small cross above, to show where it should come.

⁵ By mistake *tma* has been engraved for *tma*.

⁶ This name should most probably be Abhayaṇandi.

⁷ The second *ṇa* is inserted below the line.

⁸ The first *ṇa* is inserted below the line between two vertical strokes.

⁹ The *ya* is inserted below the line.

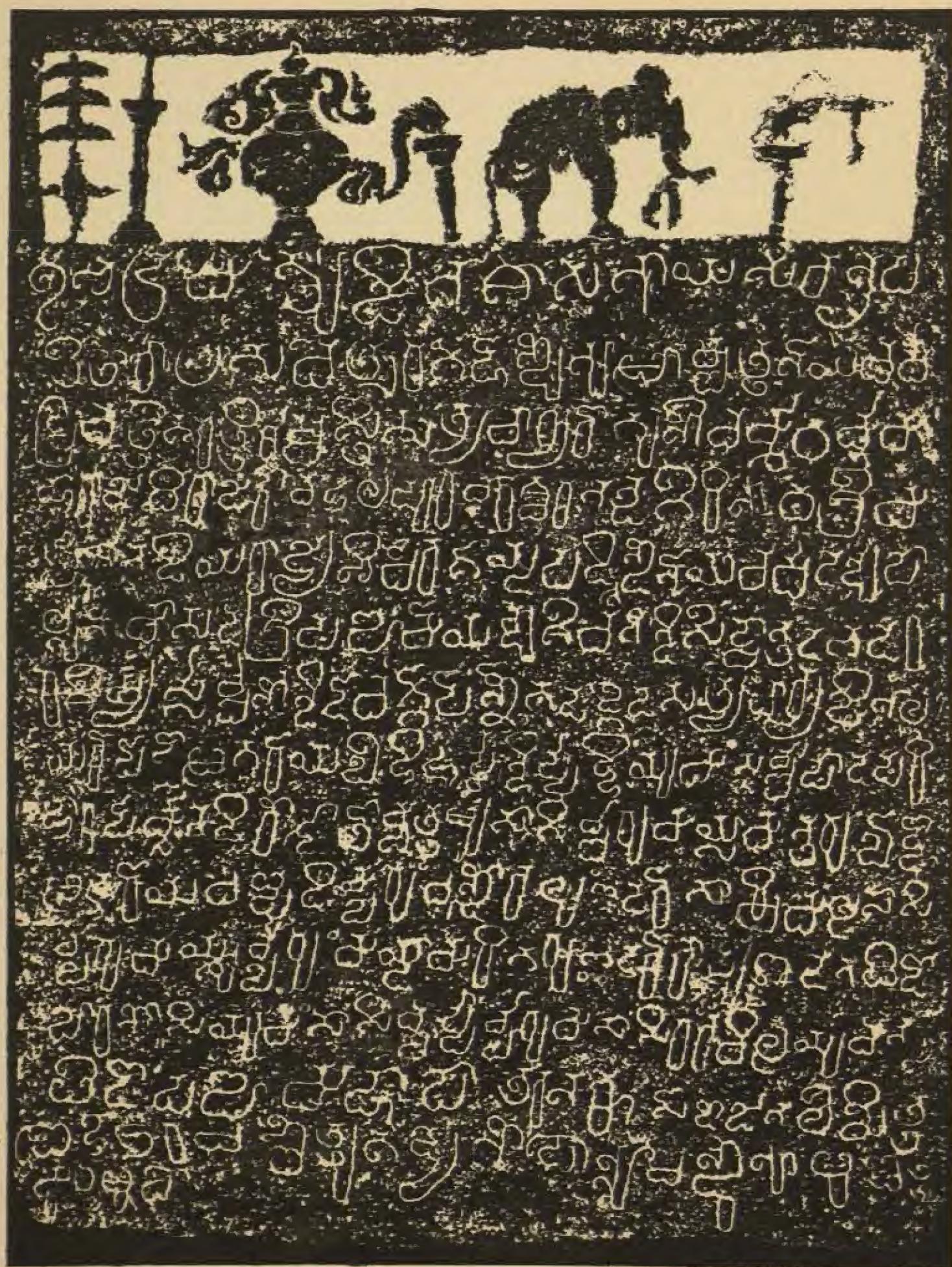
೨ ಸ್ತುತಿ ತಾಗ ಚತುರ್ಥಕುರಣದ್ವಾಲಾಂತ್ರಾಂತಿಕಾಂತಿಕಾಂತಿ
 2 ವಿಷಣುಪೂರ್ಣಸುನಾರ್ಥಿಃ ಸುಭಿಷಂಧಿಷಿತಾಂತಿಕಾಂತಿಕಾಂತಿ
 4 ಚರ್ಮಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 6 ಗಂತಾತ್ಮಾ ಕ್ರಿಷ್ಣಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 8 ಶಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 10 ಪ್ರಾಣಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 12 ಪ್ರಾಣಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 14 ಪ್ರಾಣಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 16 ಪ್ರಾಣಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 18 ಪ್ರಾಣಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ

10 ದಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 12 ದಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 14 ದಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 16 ದಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 18 ದಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ

20 ದಾಂತಿಕಾಂತಿಕಾಂತಿಕಾಂತಿ
 22 ದಾಂತಿಕಾಂತಿಕಾಂತಿ
 24 ದಾಂತಿಕಾಂತಿ
 26 ದಾಂತಿಕಾಂತಿ
 28 ದಾಂತಿಕಾಂತಿ



Ring and Seal.



reye puna pūrbba-mukhade sanda bahumūlika-pa (IIIa) ntiye puna kaḍapaltigāla vata-vrikshame puna isānade Badaneguppeya-Dāsanūra-Poṁmada-trisandhiya taṭakame koḍigat̄i chiñcha-vrikshame keintarambina¹ dīneim pūrbade kūdittu sīmāntaranā || tasya sākshinā Gaṅga-rāja-kula-sakalāsthayika-purusha Perbbakkavāna Maṛugareya Sendrika Gaṁjenāda Nirggunda Maniyugureya Nandyāla Simbāl Ādapa bhṛityayām dēsa-sākshi Tagadūra Kūlugō varu Gaṇiganūra Tagadaru Ālgodate Nandakarum Ummatūra Bellurarum Ālageyarum Badaneguppeya Jhāṁsanda² Belluraru Perggiviyyaruṁ || svadatta paradattām vā yō harētha vasundhārī shashṭīm varsha sahasrāni vishṭāyām jāyate³ kṛimi || vasubhi vasudhā bhuktaih rājabhis Saka-rājabhi⁴ yasya yasya yadā bhūmi tasya tasya tadā palam || dēvasvan tu visham ghōram na visham visham uchyatē visham ēkākinām honti dēvasva putra pautrikām || sāmān-[y]ōyām dharmma hētum⁵ nripiṇām kālē kālē pālanīyō bhavadbhi sarbbān ētām bhāgina⁶ pārttivēndrā bhūyō bhūyō yāchatē Rāmabhadrā⁷ || Visvakarma likhitam ☺

2

On a stone at Biliūr (in Kiggat-nād).

⁸ bhadram astu Jina-sāsanāya Saka-nripiṇ-atītā-kāla-sārvatsarangal eṇṭunūr-ombattaneya varsham pravarttisuttire svasti Satyavākyā-Koṅguṇivarmma-dharmma-mahārājādhirāja Kovalāla-puravarēśvara Nandagiri-nātha śīmat-Permmanādiya rājyābhishēkām geyda padi nentaneya⁹ varshad andu Pālguna-māsada śī-pañchame yandu Śivanandi-siddhāntada-bhātarara śishyar Ssarvbanandi¹⁰-dēvargge "Penne-gadaṅgada Satyavākyā-Jinālayakke Peddoregareya Biliūr-ppannir-ppalliyumām sarvba-pāda-parihāra Permmanādi kottō tom bhattaṇu-sāsirvbarum ay-sāmantaruṁ Beddoregareya elpadimbarum eṇṭ-okkalum idakke sākshi Male-sāsirvbarum aymurvbarum¹¹ ay-dāmarigarum idakke kāpu idan alidoṁ Bāraṇāsiyumām sāsirvbar-ppārvbarumām sāsirām kavileyuman alidoṁ pañcha-mahāpātakan akkuṁ Sedōjana likhitta¹² Beliūra¹³ eṇbattu-gadyāna ponnu eṇṭu-nūru-battamum teruvom.

3

On a stone at Kotūr (same nād) in the Lakkunda forest.

svasti Satyavākyā-Koṅguṇivarmma-dharmma-mahārājādhirājam Kuvalāla-puravarēśvaraṁ Nandagiri-nāthāṁ śīmat-Permmanādigal Jedala Ereyāṅga-gāvundana magaṅge Permmadī-

¹ The *ta* is inserted below the line between two vertical strokes.

² What looks like this name is inserted below the line here in a different cursive hand.

³ The *ya* is inserted below the line.

⁴ Generally *Sagerādibhiḥ*.

⁵ Properly *sūtum*: the collocation *dharma hētum* recalls the Buddhist formula.

⁶ Generally *bhārīna*.

⁷ Generally *Rāmachandrabhāṣṭi*.

⁸ See note 2, p. 30.

⁹ The first *ne* is inserted below the line.

¹⁰ For the subscript *ra* the earlier form of *ta* is used; also in l. 8, 9.

¹¹ The sign for subscript *ra* is the same as for *na*, as usual at this period.

¹² Read *synūrvarum*. The subscript *ra* in this and the next line has the modern form of *ta*.

¹³ Read *likhitam*.

¹⁴ This name begins with the old form of *ta* here, but with the new form in l. 8.

vattam gaṭṭi bitṭa stiti-kramam āvud endode siddhāyada pōnnoḷ pattu gadyāna ponnum biliya bhattadol nūru-bhattamumām ellā-kālakkām sāsanam āge bitṭar Būvayyan akkaram maṅgalam Ereyāingalge kalnādu mahāśri.

4

On a stone at Peggūr (same nād).

svasti Šaka-nṛipa-kāl-ātīta-saṁvatsara-satanga 899 ttaneyā Isvara-sa[m]vatsaram pra
varṭtise¹ svasti Satyāvākyā²-Konginivarmma-dharma-mahārājādhīrājā Kōlāla-puravar
ēśvara Nandagiri-nātha śrimat Rāchamalla-Parmmanadigal tad-varsh-[ā]bhīyantara
Pālguna-sukla-pakshada Nandisvaraṁ talpa-devasam āge svasti samasta-vairi-gaja-ghat-āṭopā-
kumībhikumbha-stala-spuṭit-ānarghyā-muktāphala-grahaṇa-bhikara-kar-āse-nivāsita-dak
shina-dōrddanḍa-mandita-prachāndam aṇṇana³-banta baḍavara-nantam śrimat Rakkasa
Beddoregareyan ūluttire bhadram astu Jina-sāsanāya śrī-Belgola-nivāsigal-appa śrī-Bīrasēna
siddhānta-dēvara vara-śishyar śrī-Gonasēna-pandita-bhāttārakara vara-śishyar⁴ śrimat
Anantaviryyayyaṁgaḥ Pe[r]ggadūrum posa-vādagamuman abhyantara-siddhiyāge padedar
adarkke sākshi tombhattaṛu-sāsīrbbarum ay-sūmantarum Beddoregare-yēlpadiṁbarum
enṭ-okkalum idam kāyar unālvar Mmaleparum aynūrbbarum ay-dāmarigarum Śripurusha⁵-
mahārājaradattiyan āvon orbban alidom Bānarāsiyūm sāsīrba-Brāhmaṇarūm sāsira-kavileyū-
man alida pañčha-mahāpātakan akkum idan ār-orbbar kādar avarge piridu punyam⁶ Chanda-
nandiyayyana likhitam|| Pergadūra basadiya sāsanam.

5

*On a stone at Mercaria Central School, brought in from the country ;
now in the Commissioner's office.*

svasti śrī Šaka-varisha 921 neya Sārvvari-saṁvatsarada Pālguna-māsada punname Uttare-
Bhādrapada Arkkavārad-andu Ganagūra Biha-gāmudana magaṁ Hañcha[da]rma-setti
Kunin dor-olega gēdu kālaṁ tildiā Kālūraṁ mādi Mullūr-nnāda Bōkanahalliyu Hakādi
vādiya Gorahalli . . . yu . . . leyu-nāda Kūḍalūrumām tanna bhuja-baladinda padedu
modal kāluṣiyam mindu Rāmēśvaram archi . . . battu kabbil-angaleū dha[rmma]kke bitṭa
mannu khanduga i dharmmavaṇ alidam kavile

6

On a virakal at Niḍutā (in Yelutāvirashīme).

svasti śrī-jayābhuya-Šaka-varusha 1177 ne Rākshasa-sam 1 Vaiśakha śudha 11 śi
śrimat-pratāpa-chakravarti Hoysaṇa bhuja-bala śrī-Vira-Narasimha-Rāyana . . . kāla dālli
Kahigōdīna Bīra-gavudana maga Sōmaiyanu boguluttā Bumbīya-nāyakanu tāu dūta Bimaiya
Sōmannan odane yatti hōgi kālidalli biddanu a Sōmaiyanu dēva-lōkakke salla-bēkendu ātan
odane-huttida Māri-gavudanu a Sōme-gavudana maga Māyiganu paripāya mādisida bīragallu
mangala-mahā śrī śrī śrī.

¹ The subscript *t* in this and the next word is formed in a peculiar manner. The engraver seems to have had some original ideas. See the stop in line 2, and *nd* in *Nandagiri*.

² Read *Satyāvākyā*.

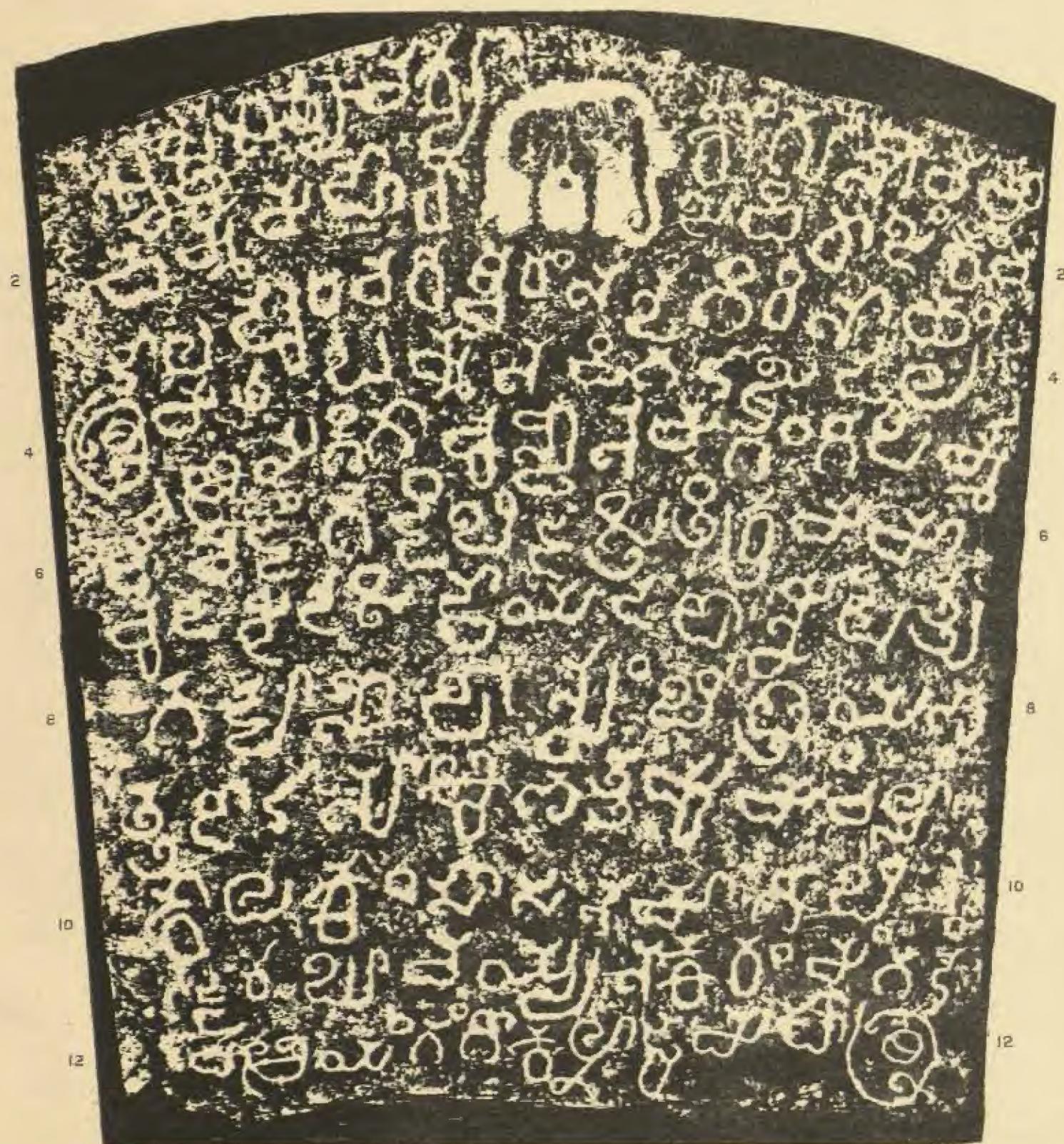
The double *ā* is here expressed by *āṇa*.

³ These two phrases might be read *dēvar avara eishyar* and *bhāttārakar avara eishyar*.

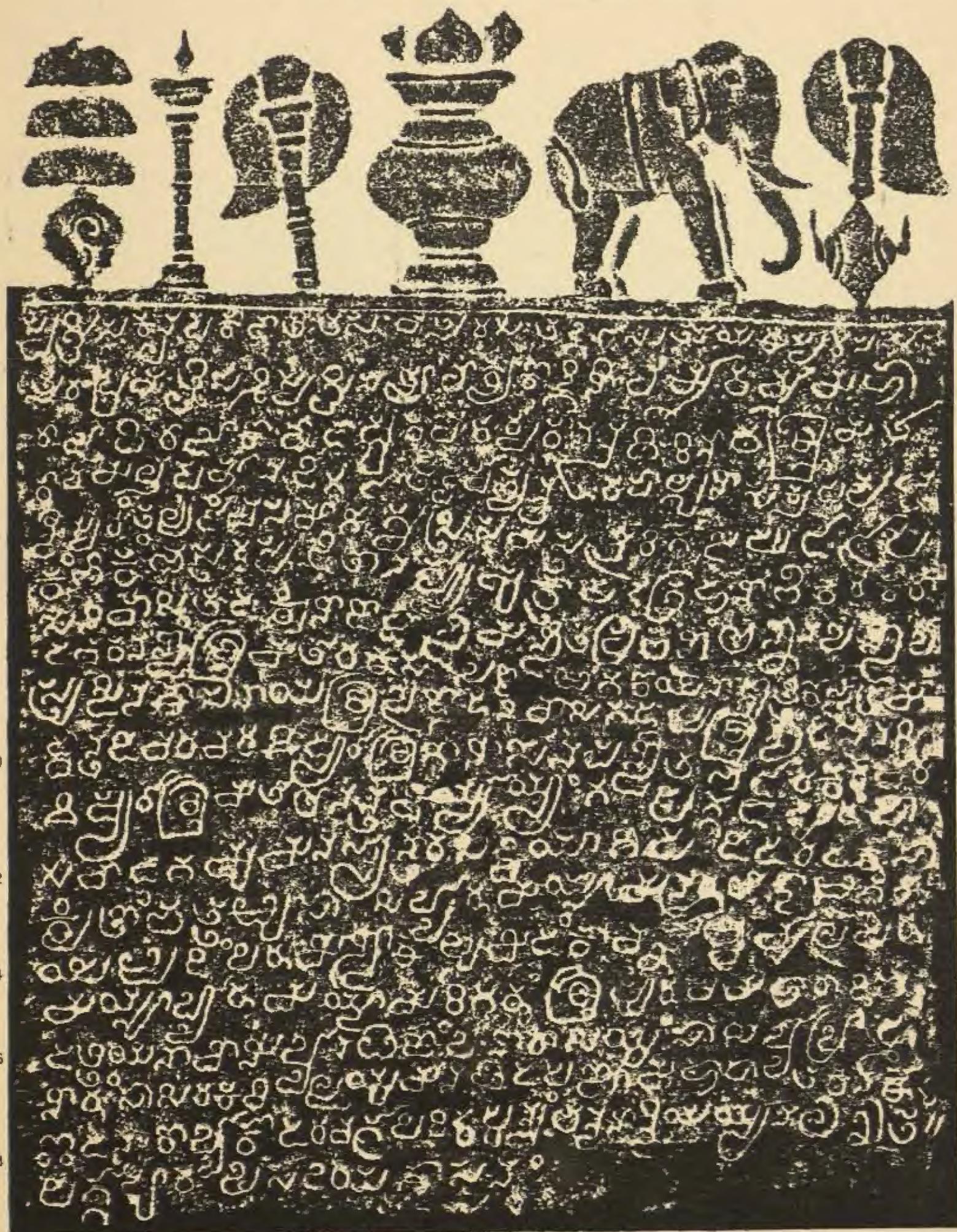
⁴ The original impressions showed *Śripurada*.

⁵ Read *punyam*.

No. 3.—Kotur stone inscription of Satyavakya.

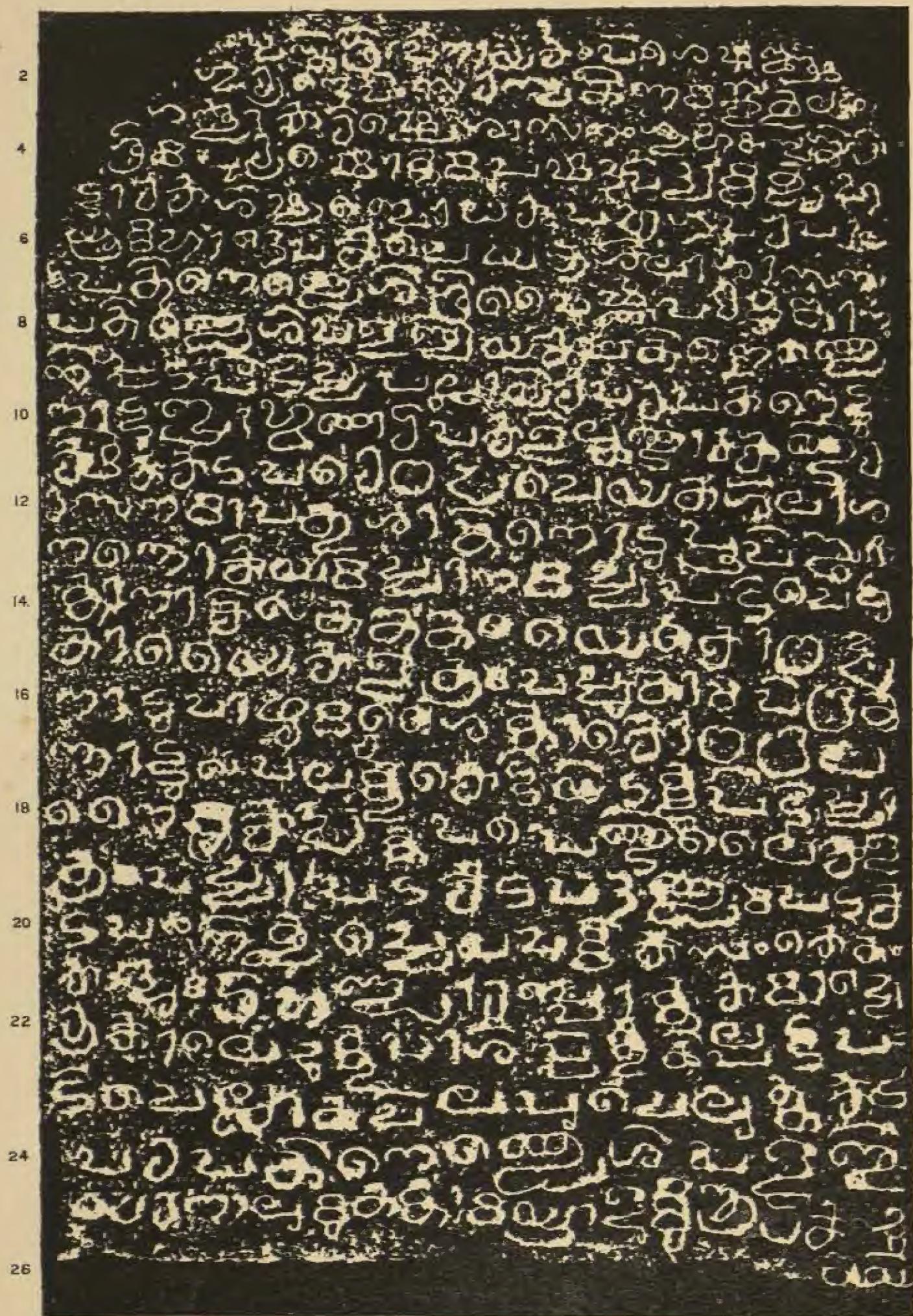


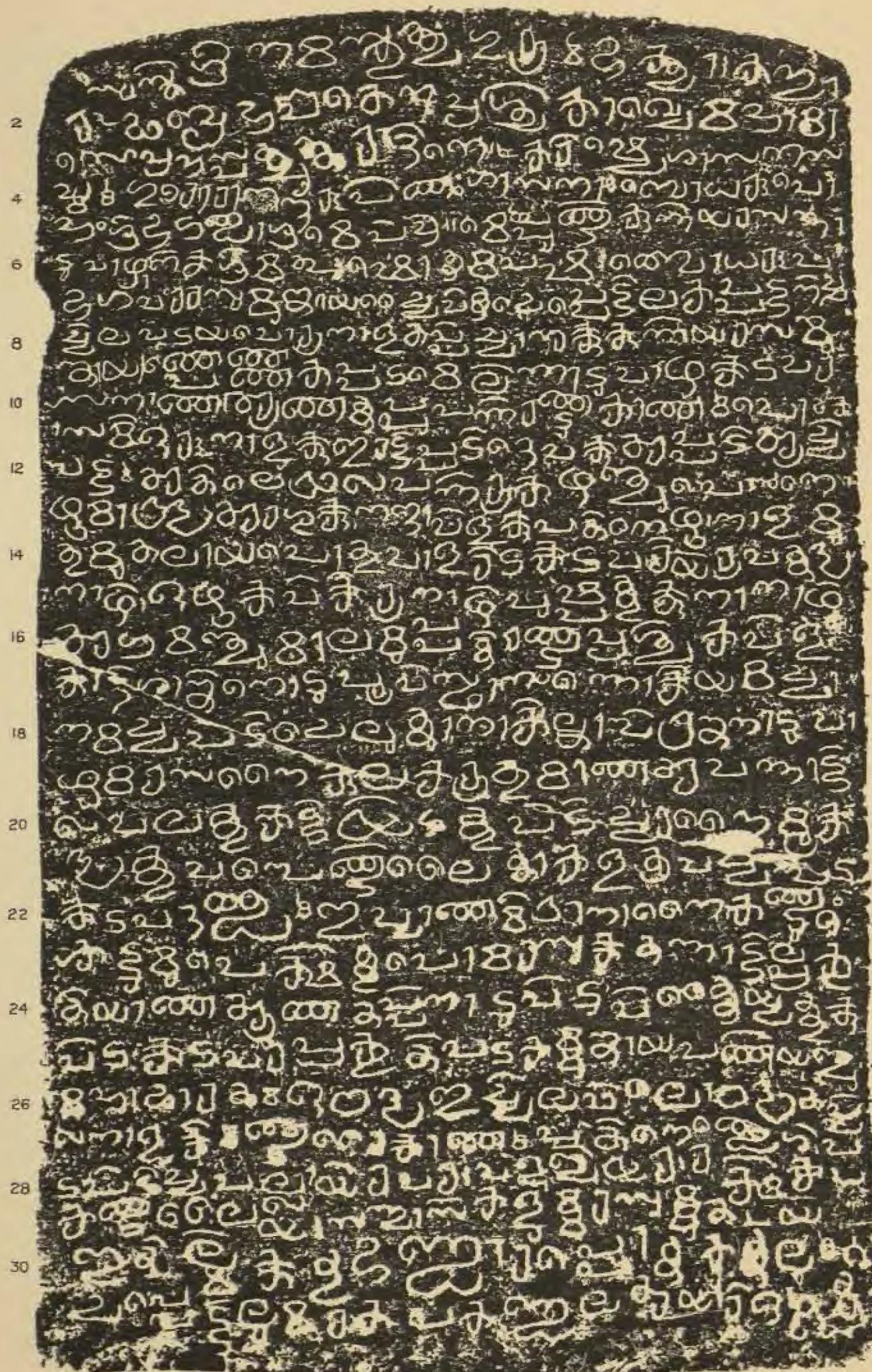
No. 4.—The Peggur stone Inscription of Satyavakya, A.D. 978.





No. 8—The Palur stone inscription.





7

On another virakal at the same place.

svasti śrī-vijayābhuyuda Šaka-varusha 1208 Pārthiva-sam | rada Vaiśākha śudha 12
 śrimat pratāpa-chakravarti Hoysaṇa bhuja-bala śrī-Vira-Narasimha-Dēvarasara rājyābhyu
 daya-kāladallu Kahigōdina Māra-Tammanu tanna kochana-pratittu-matsara-virōdhanga
 kūdi kālagadallu kādi biddanu ā Māra-Tammanu dēva-lökakke sala-bēkendu ātana tamma
 Maleya-nāyaka ā Māra-Tammana makkalu Sōmanna vīragallu mangala mahā
 śrī śrī śrī.

8

*On a stone in the Mahalingēśvara temple at Pālūr (in Beṅganād Kuyaṅgerinād,
 Pādinālknaḍ tāluq).*

svasti śrī | Vināyakam viśeshajñam gurum dēvīm Sarasvatī
 namaskṛitya [ya]thā śaktiā karishyē śāsanam śubham |
 svasti śrī | śrīma[t]-Purushōttama-parshad-Avidyāmrityu-bhattāraka śishya
 Bōdhariṇa-Bhagavar Pālayū[r] Mahādevarkku cheyda śilā-śāsanam |
 padinendēsi Śrīvaishnavar muntāna padī[ne]n-dēsi Valanchiyar padinen-dēsi ppāda-pidichcha-
 Pallāyiravar padinetṭu- nāttu-Brāhmaṇar ivagalil kaṇḍār kaṇḍ irakshikka kaṭāvar-eṇu
 cheyda śilā-śāsanam-āvadu Sāntinōdu pūvisthāna nnōkkiy amachchān amachchāpadī chelu
 ttānāgil tan-tandayai konṇrun-tāyai kaṭatram vachchun tām piṇḍā nādu vālum araśaittān
 konravan nāṭṭul¹ valattu ketṭiyā idattu pidichehānai mükk-arutt-avan pendilai kaṭatram
 vachchān padakkadāva dāṇḍam padakkadāvan nitya chchelav[u]m mīkka sāmkētāngalum
 śrī-bhāṇḍāra-pottagam āṭṭ-orukkāl eduttu vāsippittu [a] dil pattapadi chellāda chilavu
 cheluttakkadāvar padinen-dēsi-Vaḷāñchiyar nālu muttāmay-ālum-munūrka-muntayi,

9

*On a stone at the Bhagandēśvara temple in Bhāgamāṇḍala (in Tāvusād-Sampajinād,
 Pādinālknaḍ tāluq).²*

svasti śrī [] namaskṛittyā gurum bhaktiā | Kanyārūḍha-Brihaspatau[]
 Vriśchik-ākhyē mahi-māsē Brihaspatty-uttarā-dinē ||
 karishyē śāsana[] sarvvam | gurōr īnanda-rūpiṇah[]
 śāsanām Bōdhariṇō³ haṁ śrī-Bhagandāśramē 'pi hi []
 Mēlpundi-Kunniyaran-nādu⁴-vālānikka śrimat Pu[r]shōttama-pa[r]shat⁴ Bōdhariṇa-Bhaga
 var-arasu muntāy-chchāivitta cheppēṭṭil akappaṭṭa nichcha-chehilav-adayav-oru-nāl tappich
 chānukku Kunniyaran-muntāyān-penn-akappaḍa mēl-in-nādu-vālakkudav-arasan-āṇa āṇa
 ttappu pannirāṇdu kāṇam pon kāsanmi oru-nālukku iraṭṭippadī dēvarkku appadī āchehi-
 vattam adil ēril panniru-kalañchu ponn-elū mārgu araśukku nandāvīlakku padinēju | nāl-amu
 du mudalāy poduvālār-idakkadav-ariy-iruvattāru nāli | olukk-avikk-iru-nāli pushpattukku

¹ Read nāṭṭil.

² The stone is cracked across transversely, between the 16th and 22nd lines, — said to have been done by the followers of Tipu Sultan.

³ Malayalam *ta* is used throughout in place of Tamil *da*.

⁴ Read *parshad*.

nā-nālī agamañchu-māla muppatirandū Vriñchika-vilakk ādi śāntinōdu pūvisthānan-nōkkiy amachebhānam aechapaḍi cheluttānākil tān piṇanta nādu-vālum arasanai kula-karu dum-āna avan nāttīl valattu kattiy-idattu piḍichchānai mūkk-aguttu [a]jan-pendilai-ttān kalatra-vachch[ān] padā-kkaḍava dandam ivvā ināna-miṛā nai kundum kēṭṭum-upēkshittu pōm arasukku tan-nāttīl prakritiyāna ānatappi nādu viduvittatt-aiyyattukku vidakkadavar prakriti paḍaka muntāya paniy-añchu Mahābhāratam onru i-chehilavil-onru tappil nālukk-irand-ārāi-kkānam padineñ-dēsi paḍa-piḍicheha-Pallāyiravar| Valañchiyar| rakshikka Va kāndālaiya| sanniyāsikāumm-urasum muntāyaidil mikkadu bhañdāru-ppottakattilum cheppēt tilum u . . Pakandala āyāri ejuttu,

10

On a stone at Añjanagiri.

śri-Śāntināthāya namah || nirvvighnam astu || śubham astu ||
śrimat-parama-gaṁbhīra-syād-vād-āmōgha-lūinchchhunām |
jīyāt trailokya-nāthasya sāsanaṁ Jina-sāsanaṁ ||

svasti śri-Mūla-samgha Dēśi-gana Pustaka-gachchha Kuñḍakomdāuvayada Yimgujēśvara-valiyā śrimad-Belugula-puravar-ādhīśvara Guṇmaṭa-Jinēśvara-pāda-padmā-matta-madhu-karāyamānar-āda tat-kāla-dharmaṇa-pravarttakar-āda Dharmmāchāryyara birudāvali yeñt eñdode|| pañḍita-puñḍarīka-kulawām paribōdhisiy urvvi-kormma-uddānā-kuvādi-hrit-tamaman-ōdisi kūde Digambara-prabhā-māñdana- vrittamām tiñedu Bhavya-rathāngaman-ōrūt-āvagām Pañḍita-dēva-sūryyan esedām naya-vāg-ruchiyoñ niraññārañ|| svasti śrimad-rāya-rājaguru-māñdal-āchāryya mahā-vāda-vādiśvara rāyavādi-pitāmaha sakala-vidvaj-jana-chakravarttigalum Ballāla-Kāya-jīva-rakshapālakādy-anēka-birudāvali-virājamānarum-appa śrimach-Chārukīrtti-Pañḍita-dēvarugala praśishyar-āda tach-chhishya śrimad-Abhinava-Chārukīrtti-Pañḍita-dēvarugala priya-śishyar-āda tasy-āgra-śishya śrimach-Chārukīrtti-Pañḍita-dēvarugala sa-tīrtthyar-āda śrimach-Chhāmtikīrti-dēvaru[ga]lu Śaka-varsha|| 1466
samāda varttamāna Krōdhi-samvatsarada Kārtika-śudha 15 lū barasida śilā-sāsanada kramav-eint-eñdode tamma guru śrimad-Abhinava-Chārukīrtti-Pañḍita-dēvarugalu | Kali-kāla-dharmaṇa-tīrttha-pravarttana-nimittavāgi Suvarṇāvati-badiyimda svayam-pratyaksharūgi Śānti-tīrtthēśvaranu Anantanātha-svāmiyu Śaka-varusha 1453 neya Vikṛitu-samvatsarada Chaitradalu bije-māñdalāgi Añjanagiriya-agra-nivāsiyū-irddha Śāntinātha-svāmiya basadige bijemādisi giriya-agradalli dārumayada-basadiya māñdisi Khara-samvatsarada Chaitra-māñsadalli svānujar-āda Konasanagarada Śāntopādhyāyara kayyiimda pratishteya māñdisi śilā-mayavāda basadiya māñdis-eñdu buddhi gatisalāgi allimda muñde Krōdhi-samvatsarada Kārttika-śu 15 nelege kalu-gelasa hāladāregalā nadasida vivara Namjārāya patṭanakke saluva Beñmatti Būtanhalı-Malaganakereya samasta-halarim kalu-gelasakke samāda hoñnnu ga 200 Hanasogeya Ādi-Śri-Ayyagalu Añmanā-Hosahalliya Bhujabali-Śri-Ayyagaliñda garbba-grihavagaivalli kalu-gelasakke sandadu ga 30 hoñnnu tamma guru śrimaeh-Chārukīrtti-Pañḍita-dēvarugalige tāv ittarāñdakke mūru hāladāre madhya-bāgilali vōñdu-hottina naivēdyakke śela samādadu ga 50 āhāra-dānakke śela sandadu ga [50] | Śubhakruti-samvatsarada Pālguna ēu 15 lū Añjanagiriya Śāntiśvarage bidire sitāla-maligeya samasta-halaru Kāmnādiga-halaru Nānādēsi ya-halaru māñdisa dharmma| [n]āu kañtida kālu-nađe vondakke ga 0.1 vanu āhāra-dānakke koduveu yeñdu barasida ī dharmma-sāsana yī-dharmmakke tappidavaru gō Brāhmara koñda dōshakke hōvaru[||] (*left side*) Śaka varushain 1465 neya Śubhakruti-samvatsarada

A

B.
38
40
42
44
46
48
50
52
54
56
58
60
62
64
66
68
70
72
74
76
8

C.

ప్రాణికి విషయములు అనుమతి కొనుతాయి

Chaitra śuddha 13 Budhvāra Vrishabha-laghnadalli muru taṁda dehāragaļu kula-pratishtē yāyittu || dānaśalege halli vayala gaddeya krayada maulya ga 70 kolāyarū hosa gadde gaiduda kke koṭṭadu ga 50 ubhayam vechha ga 120 kke ādāya śrimach-Chārukirtti-Pāṇḍita-dēvarū galā śishyoru Hanasogeya Ādi-Śrī-Avvagalū Bhujabali-Śrī-Avvagalim ga 24 Basavapa [tua]da Anāntamati-Avvagalū Nēmi-Śrī-Avvagalim saṁdadu ga 24 Muddi-sattiyā Vijey[a]-Śrī-Avvagalim saṁdadu ga 10 Maluganahaliya Ādyakkagalim saṁ ga 12 Hāruva-sattiyā Vijeya-na-sattiriū ga 30 Kamyanūra Dēvarāimma-sattiyarū ga 12 [A]suṁ[di]ya A[ra] sa

. (rest buried underground): (right side) [ll. 79 to 107 contain the three usual imprecatory verses beginning with *svadattām paradattām, dānapālanayor* and *svadattād-deguṇam*]. I mādida dharmmaii āchaṁdrākka-sthāiyāgi nadehyali yendu barasida dharmma-sāsanak ke maingala-mahā ūrī ūrī.

11

On a copper plate at Kattepurā.

śubham astu. ||

namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||
vandē līlā-varāhasya daṁśitra-dāmḍa sa pātu naḥ !
udhrutā mēdinī yēna kalañkam iva yatra sā |

svasti ūrī-vijayābhuyada-Śālivāhana-śaka-varushagalū 1615 neya Śrimukha-nāma-saṁvatsa rada Pushya ū 12 lu Kāsyapa-gōtrada Āpastamba-sūtrada Bēlūra Krishnappa-Nāyakara pautra rāda Vēnkāṭadri-Nāyakara putrarāda Krishnappa-Nāyakaru Vasishtha-gōtrada Āś[va]lāyana-sūtrada Rik-sākhādhyāyanarāda Subramanya-dēvagalā pautrarāda Puttarasaiyana putrarāda Yōgapaiyage barisi koṭṭa grāma-dāna-sāsana-kramav ent endare pūrvadalli śrimad-rājādhīraja rājā-paramēvara ūrī-vīra-pratāpa ūrī-vīra Krishnappa-Rāya-Dēva-mahārāyavarū namma vṛid dha-pitāmahrāda sindhu-Gōvinda himakara-gandha dhavalānka-Bhīma Maṇināgapura-varā dhiśvara baliyada saptāṅga-haraparāda Yara-Krishnappa-Nāyakaraiyanavarige pālista Bēlūra ūimege saluva Arakalgōda valitada Tungi-nāḍa Nīrugunda-stāladalli Koniganahallige pūrva Hēmāvatī-nadige dakshinada jāminige paśchima Niluvāgilige vuttaravāda Kattepurada grāma Yippugalatege pūrvavāda Hirumanahallī sahū Kāsyapa-gōtrada Āpastamiba-sūtrada Krishnappa-Nāyakara pautrarāda Vēnkāṭadri-Nāyakara putrarāda Krishnappa-Nāyakaru Vasishtha-gōtra Āśvalāyana-sūtrada Rik-sākhādhyāyanarāda Subrahmanya-dēvagalā pautrarāda Puttarasaiyana putrarāda Yōgapaiyage Kattepurada-grāma Hirumanahallī saha yī tathā titi Makara-sankramana-punya-kāladalli sa-hiranyōdaka-dāna-dhārā-pūrvakavāgi koṭṭevāgi yī grāmakke saluva akshin-āgāmi-nidhi-nikshēpa-jala-pāshāna-siddha-sādhyangal-emba ashṭābhōga-svāmyavannu āgu-māḍikondu nimma santānā-parampar-āchandr-ārka-sthāyigal-āgi dānādi-vinimaya-vikrayagalige yōgyavāgi sukhadalli anubhavisikondū yihadu yendu Kāsyapa-gōtrada Āpastamba-sūtrada Krishnappa-Nāyakara pautrarāda Vēnkāṭadri-Nāyakara putra rāda Krishnappa-Nāyakaru Vasishtha-gōtrada Āśvalāyana-sūtrada Rik-sākhādhyāyanarāda Subrahmanya-dēvagalā pautrarāda Puttarasaiyana putrarāda Yogapaiyage barisi koṭṭa sāsana yidakke dharma-sākshigalū

āditya-chandrāv anilō nalaś cha dyaur bhūmir āpō hrīdayam manaś cha |
ahaś cha rātriś cha vubhē cha sandhyē dharmasya jānāti narasya vrittam ||

dāna-pālanayōr madhyē dānāt śrēyō-nupālanam |
 dānāt-svargam avāpnōti pālanād achyutam padam ||
 svadattā dviguṇam punyam paradattānupālanam |
 paradattāpahārēṇa svadattam nishphalam bhavēt ||
 svadattā putrikā dhātri pitri-dattā sahōdarī |
 anya-dattā sva-mātā cha datta bhūmim parityajēt ||
 yēkaiva bhaginī lōkē sarvēshām ēva bhūbhujām |
 na bhōjyā na karagrāhyā vipradattā vasundharā ||

śrī-Krishna

12

On a copper plate at Mahādevapura (Mercāra).

Linga-Rājēndra-Vadeyaru

Vi

Kodagina charamūrtigalāda Śidhalingappadavaru Śārvari-samvatsarada
 Kārtika-śudha 13 yu Mandavāradallu jirnōddāra mādisiddu.
 śrimad rājādhīrāja rāja-paramēśvara prahuḍa-paratāpa apratima-vīra-narapatī Koḍa
 gina samsthānada śrī-ratna-simhāsanārūḍharaṇī prithvi- sāmarājyam gaiyutt-idda Bhāradvāja-
 gotrada Āśvalāyana-sūtrada Rukshabhānukādbyāya Vīra-Śaiva-matastar-āda Appājēndra-
 Vadeyaravara putrarāda Linga-Rājēndra-Vadeyaru—

namas tunga-śiraś-chumbi-chandra-chāmara-chāravē |
 trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||
 svasti śrī-vijayābhudaya Kali-sanda 4881 ne vartamānakke salluva Vikāri-samvatsarada
 Māgha-bahula 10 yu Budhavāra divi galige $7\frac{1}{2}$ ge Śivādhīnav-āddu —

yī Śivādhīnav-āguva tat-kāladallu yī Mahārājara garbhābdhi-suṁbhākarāyamānarāda
 Vīra-Rājēndra-Vadeyaru sannidhānadallu yiddu sat-karmavannu virachisi appane-prakāra
 Mahādēvapuradallu kriya-samādhiyānu mādīsi dēvasthānavannu kattisi ā-samādhi-mēle
 Basavēśvara-dēvara-pratishṭeyanou mādīsi Murige-sampradāyada-māṭhavannu kattisi sudā-
 kāladallu gaṇārādhane yī-dēvatārādhane yuddisya yī-Mahādēvapura-bhūmi Chikka-Harade
 Jambūru Bēlūru Basavanahalli grāmakke saha linga-mudre-śilā-pratishṭeyanu mādīsi Nala-
 samvatsarada Chaitra-śudha 1 vu Bhārgavāradallu vappisi dāna-sāsanavannu baradu-kotṭu-
 yidbeyāgi jirnōddāra-āddu Śārvari-samvatsarada Kārtika-śudha 13 divasa prārambha
 Śubhakritu-samvatsarada Vaiśākha-śudha 10 Guruvārakke ākairu āgi-yidbe.

13

On a copper plate at the Abbi maṭha in Yadava-nād.

Murigi-svāmiyavara pādaka Mallikārjuna-svāmiya Pākōdu-Mahanta-svāmiyavara chara
 mūrtigalāda Śāntavīra-svāmiyavara charamūrtigalāda Abbi-maṭhada Niranjana-dēvara
 pādakke.

namas tunga-śiras-chumbi-chandra-chāmara-chāravē |
 trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē ||
 svasti śrī-vijayābhudaya-Śālivāhana-śaka-varusha 1718 ne vartamānakke salluva
 Nala-samvatsarada Chaitra śu 1 Bhārgavāradallu Śivagange-mēlana-gavi-simhāsanārūḍhara-
 sāmpradāyastarāda Śidhapurada maṭhada svāmiyavara kara-kamala-sanjātarāda Vīra-Śaiva-
 matastar-āda śrimad rājādhīrāja rāja-paramēśvara prahuḍa-pratāpa vīratima-vīra-narapatī

Koḍagina samsthānada śri-ratna-simhāsanārūḍharāgi prithvī-sāmrājyam gaiyutt-iralu Bharadvāja-gōtrada Āśvalāyana-sūtra Rukshabhānukādhyāgalāda Appājēndra-Vadeyaravara putrarāda Linga-Rājēndra-Vadeyaravara putrarāda Vīra-Rājēndra-Vadeyaravaru baradu vappista jīrnōddārada dāma-sāsanada kramav-entendare—prāku Śālivāhana-śaka-varusha 1650 ne Kilaka-sāmvatsarada Ḫārttika-śuddha 2 Budhavāradallu hire-ajjayanavarāda Doddā-Virappa-Vadeyaravaru Yaḍava-nādu Abbi-mathakke prāku naḍadu-baruttida grāma Hosalli-grāma vandu Jigattalli-grāma vandu vubhaya-grāma yeraḍu yidallade Doddā-Virūpāksha-svāmiyavaru Maḍikērige chittaisalāgi pāda-viḍidu binnaha-maḍikondū āchan drārkavāgi dharm-a-barabēk-endu nūtanavāgi Abbi-mathakke biṭṭu koṭṭa grāma Bāchallī-grāma-vandakke kandāya ga 16 hadināru-varaha saha Hosalli-grāma 1 Jigattalli-grāma 1 Bāchallī-grāma 1 antu grāma 3 ra chatus-śime-yellekaṭṭinalli yiruva nidhi-nikshēpa-jala-tarupāshāna-akshina-āgāmi-siddha-sādhyangal-emba ashta-bbhoga-tēja-svāmya muntāda ā sakala-bhūmiyannu Śivārpitavāgi ganārādhaneeyannu nadisikondū āchandrārkavavāgi dharmavannu nadista Śivapūjā-kāladallu āśirvādada ślōka—

jāti-smaratvam prithvī-patitvam savubhāgya-lāvannayam atīva-rūpam |
tvad-bhakti vidyā paramāyur iṣṭham tvam daś cha mē Śankara janma-janmanī ||
yamba āśirvādavannu māduttā-yirabēk-embadāgi baradu vapista jīrnōddhārada bhū-
sādhanakke sākshigalu—
āditya chandrō anilō nalaś cha dyaur bhūvir āpō hrīdayam Yamas' cha |
ahō rātriś cha ubhayaś cha sandhyā dharmasya jānāti narasya vrīttah ||
svadattā dviguṇam punyam paradattānupālanam |
paradattāpahārēna svadattām niśphalam bhavēt ||
yamba bhū-sādhanakke appane-prakāra Bhārgavāra baradāta khāsa-rahasyada Śambhaiya.
śri Vi.

14

On a copper plate at Mahādēvapura (Mercāra).

śrīman mahā-Murigā-svāmigalavara charamūrttigalāda Koḍali-Mahanta-svāmigalavara charamūrttigalāda Śāntavira-svāmiyavara pādakke—

namas tunga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōky-a-nagar-ārambha-mūla-stambhāya Śambhavē ||
svasti śrī-vijayābhyudaya-Śālivāhana-śaka-varsha 1718 ne vartamānakke salluva Nala-sāmvatsarada Chaitra-śuddha 1 Bhārgavāradallu Śivagange-mēlana-gavi-simhāsanārūḍhara-sāmpradāyastarāda Vīra-Śāiva-matastarāda Siddāpurada maṭhadā pāṭṭada-svāmiyavara kara-kamala-saujātarāda śrimad rājālhira ja rāja-paramēśvara prahuḍa-pratāpa apratima-vira-narapati Koḍagina samsthānada śri-ratna-simhāsanārūḍharāgi prithvī-sāmrājyam gaiyyutt-iralu Bhāradvāja-gōtrada Āś [va] lāyana-sūtrada Rukshabhānukādhyāyagalāda Appājēndra-Vadeyaravara pavutrarāda Linga-Rājēndra-Vadeyaravara garbhābdhi-sudhākarāyamānarāda Vīra-Rājēndra-Vadeyaravaru Śivāpanakke samarpisida dāna-sāsanada kramav-entendare—Mahādēvapurada maṭha yidakke svāmiyavaru chittaisalāgi sāshtāṅga-praṇāpisi pāda-viḍidu āchandrārkavāgi dharm-a-barabēk-endu baradu vappisida vuttārada-bhūmi-vivara—Śivāpanada-bagye mathakke yi bhūmi bijavari bhaṭṭi 17kke beliyuva bhāṭṭi 700 mathakke mēlu-vechhada-bagye linga-mudre-śilā-pratishṭeyannu mādisi biṭṭu koṭṭa grāmagalinda baruva kandāyada vivara Chikka-Harade Jambūru grāmakke bija bhaṭṭi 43 kke kandāya 39 varaha prākina vuttāra yi grāmada pura-varga dēva-mānya bhūta-vuttāra saha bija bhaṭṭi 6½ ge 6½ varaha hōgalāgi śuddha-ninta-bhūmi bijavari bhaṭṭi 36½ varaha Yaḍāva-nādu valittada

Thenka-nādu-mandege śerida Bēluru Basavanaballī valagāna Guḍugūru saha grāma 2 kke bijavari bhatti 50 kke kandāya 50 varahakke prākina vuttāra yī grāmada pura-varga dēva-mānya bhūta-vuttāra gavud-umbali nāyi-mannu saha khandi ga $17\frac{1}{2}$ ge kundāya $17\frac{1}{2}$ hōgalāgi śudha nintaddu bija bhatti $32\frac{1}{2}$ ge kandāya $32\frac{1}{2}$ varha antu grāma 4 kke prākina vuttāra hōgalāgi śuddha-nintadu yī mathakke baruva kandāya 69 varaha bhatta bhatti 700 beleyu chavu-grāmadavara mundiṭu linga-mudre-śilā-pratishṭeyannu mādisi kotta yī tithiyallū pitrādi samasta-pitrīgaligu akshaya-Śiva-lōka-prāpti-yāgabēku-yamba apēksheyinda bhū-sādhanavannu baradu vappistēvāgi yī grāmakke chavu-katṭu-linga-mudre-śilā-pratishṭe-valagāda nīdhī-nikshēpa-jala-taru-pāshīna-akshīna-āgāmi-siddha-sādhyangal-emba ashta-bhōga-tēja-sāmya muntāla ā sakala-bhūmiyannu Śivārpitavāgi gaṇārādhaneyannu mādisikondū Śiva-pūjā-kāladallu āśiryādada ślōka—

jāti-smaratvam prīthvī-patitvam savubhāgya-lāvannyam atīva-rūpam |
 tvad-bhakti vidyē paramāyur iṣṭam tvam daś cha mē Śankara janma-janmanī ||
 yamba āśirvādāvannu māḍutta-yirabēk-embadāgi baradu vappista bhū-sādhanakke sākshigalu—
 āditya chandrō anilō nalaś cha dyaur bhūmir āpō hṛidayam Yamaś cha |
 ahaś cha rātriś chā vubhayaś chā sanīhyā dharmasya jānāti narasya vrīttab ||
 svadattā dvigunam pūnyam paradattānupālanam |
 paradattāpabārēna svadattam nishphalam bhavēt ||
 yamba bhū-sādhanakke sva-hastā vappitā —

śrī Vi.

15

On the throne.

Kali sandda 4909.

16

On a stone at Danagal.

Virūjapurāda matha.

Iva-samvatsarada Jēshṭha-śudha 5 rallu Chilāla Shāka-svāmigala virakta maṭṭa.

17

On copper plates in the Ḍomkārēśvara temple at Mercāra.

svasti śrī-vijayābhuyuda-Śālivāhana-śaka-varsha 1739 ney Īśvara-samvatsarada Jēshṭha-bahula-bidigeyu Bhānuvārakke Kali-dina 1796392 ne yī-śubha-divasadalli Chandra-vamśa-kshīra-pārāvāra-pārijātāyamānarāda Bhāradvāja-gōtra-sanjātarāda Āśvalāyana-sūtra Rik-sākhigalāda Vīra-Śaiva-mata-dhurīna-pravīnarāda śrīmat-Koḍagu-samsthāna-samsthita-samādya Kshīranagara-madhyā-paribhrājimāna-māṇi-gaṇa-khachita-chāru-simhāsanārūḍharāda apratima - pratāpa - prakāśa - prahasita - mārtāndā - mandalarāda akhandākhandā¹-vaibhava-samētarāda sakala-digantarāla-vidyōttama-samāna-kīrti-prakhyātarāda s a m a s t a-prāśasta-rājadharm-āvadhārana-Yudhishthīrañda mahārāja-Appāji-Rājēndraravaraputrārāda Linga-Itājēndra-Vadeyaravara putrarāda śrī-Linga-Rājēndra-Vadeyaravaru yī-lōkadalli sukruta-kriyegalānnu virachisidare iha-para-yeradaralliyū śāśvita-phala-bharitarāgi-yirabēku tat-kārapadinda mahattāda-puṇya-phala-pradāyakavāgi-yiruvanthā Śivalinga-pratishtāpanaiii kartavyav-endu chittadalli niśchaisi tad-divasa-śubha-muhūrtadalli asadruṣa śrī-kuśala-

¹ See No. 25.

māntapādi-yukta rājakamalākar-ākhyā padmakarābhīrāma nūtan-Ömkārēśvara-dēvasthāna vannu prārambhisi tad-ārabhya Vikrama-samvatsarada Chaitra-śuddha-dvādasiyu-Bhānuvā rada-varige varusha 2 tingalu 9 dina 25 Kali-dina 1797421 ne yētadruṣa su-divasadalli aty-āścharyakavādanthāddannu sāmagriyavāgi nirmiśi śrikaravāgi-yiruvantha Ömkārēśvara-nāmaka-Śivalingavannu pratishṭāpisi santuṣṭa-chittarāddu hyāgandare śrimach-Chandra-śēkharaṇa parama-kripānugraha-sāmarthyadinda sakala-manoratha-pradavāgi-yiruvantha yētad-dēvatā-yatna Śivalinga-pratishṭāpana-u nirvighnādinda virachitay-āyitu yāru bhakti-yindā śrī-Mahēśvarana bhajisuttārō avarige sarvatra-anikara-sādhyavāgi-yiruvantha śubha-phala-u svayam-ēva sādhyav-āguttade yendu sarva-jana parijūnārthavāgi barasi-yiruvantha śāsana || śubham astu ||

antu varusha 1 kke Ömkārēśvara-Gaṇādhīśvara-Kumārēśvara-śrī-Nandīśvara-dēvarige saha āchandrārkavāgi sāśvitadinda naḍadu-baratakkā-bagye nitya-kaṭle amrita-padi nandā-dīpa viśēsha-kaṭle pancha-parva sambalagāra-janakke saha appaṇe kodisi yiruya Kaṇṭhirāyi 1221 vandu-sāvira-yinnūra-yippatt-ondu-varahakke h a n a d i n a jiniśi-jauļi-muntādarinda uttāravannu dharma-sangrahada-bagye aramane-dīvān-kachēri-hastāntradinda prati-samyat saradallu kodisi-koṭṭu sēvārthavāgi v i n i y o g a k k - e n d u nēmisi-yiruvanthavarinda kālatrāyadallu sāstra-prakāra dēvatā-sēveyannu sāngavāgi mādisutta dinam-prati vichārisikondu varusham-prati yī-dēvasthānada lekka-pakka-muntāddannu jaḍti-tegadukollutta-baruvadāgi yamba tāstiku-nirūpakke appaṇe-prakāra Kali-varsha 4922 ne Vikrama-samvatsarada nija-Jēshṭha tārīku 22 ne Bhānuvāra ||

śrī-Linga-Rājendra-Vadeyaravaru ||

18

On a stone at Kibbeṭṭa.

Kara-samvatsarada Kārtika-ba 1 rallu Channaina guru-u Rājaiyyanavara t a m m a n a kumāra Channa Mallikārjuna-dēvarige dūpa-dīpa-ārādhanege Vi || Vadeyara namaskāra-mādi koṭṭa vivara udeya-kāladalli stāpane-mādiḍdu.

19

On a stone at Iggoḍlu.

..... de ka baṇla 1 neyallu Vīra-Vadeyaru Hālēri Mamadai-arasinavara k u v a r a vīriyadalli mādiḍa bhakti-tāmbra [Hālēri]-bhūmiya Aigala-māṭhakke.

20

On a stone at Danugal.

śrimatu Khara-nāma-samvatsarada Āsvija-śuddha 10 rallu Yedatore-m a t t a d a Siddalinga-svāmiyarige.

21

On a stone at Mayamudi.

śrīGangādhara-dēvaru.
Vīra-Rājendra-Vadeyaravaru.

22

On a stone at Irpi.

Śālivāhana-śaka-varsha 1763 ne Śārvati-samvatsaradallu Kiggattu-hattu-nādu raihitaru tamma-bhaktiyinda Lakshmaṇatīrthada-bali yiruva Irpina Rāmēśvara-dēvara dēvastanavannu jīrnōddāra mādisi yiddāre.

23

On a stone at Mahādēvapura (Mercāra).

śri-Murigā-svāmigalavara charaṇūrttigalāda Śāntavīra - s v ā m i y a v a r a kara-kamala-sanjanitarāda Sōmaśekhara-Śivayōgiśvararu Kali sanda 4643 ne Śobhanakṛitu-samvatsarada Kārttika-śuddha-bidigeju Guruvāra Rōlini-nakṣatra prātahkāla gaṇte 7 ra valage yī-gaddige-mēle kaļaśa-sthāpane-mādisiddu.

24

On a stone at the old village site of Gaṇagūr in Bettigatti-nād.

svasti śri-vijayābhuyudaya-Śālivāhana-śaka-varusha 1519 ne y a Hēvilamba-samvatsarada Aśvayūja-śu 5 Bhaumavāra gōtrada Āśvalāyana-sūtrada Ruk-sākhe [Nanjarāya] pāttanada Śrikanṭha-Kājayana putrarāda Rudraganangalu ravarige Gaṇagūru maha ngalu tamma tande-tāyi pitrugalige Kailāsa-padavi āgali yendu koṭṭa bhāmi-dāna koṭṭa-gramakke āvan alipidare tande-tāyi Nanjarāyapaṭṭanada śri

25

On a stone slab in the wall of the Commissioner's Office, Mercāra

VI

Maharaja Veer Rajender Wadeer¹

svasti śri-jayābhuyudaya-Śālivāhana-śaka-varsha 1743 ne Ishu-samvatsarada Pālguna-śuddha 11 yu Bhānuvārakke Kali-dina 1798128 ne yī-śubha-divasadalli Indu-vamśa-kshīra-pārāvāra-pārijātāyamānarāda Bhāradvāja-gōtra-sañjatarāda Āśvalāyana-sūtra-Rik-śākhigalāda Vīra-Śaiva-mata-dhuriṇa-pravīnarāda śrimat-K o d a g u-samsthāna-samsthitānavadhya-Kshīranagara-madhyap a r i b h r ā j a m ā n a-maṇi-gaṇa-khachita-chāru-simhāsanārūḍharāda apratima-pratāpa-prakāśa-p r a h a s i t a-mārttandā-māndalarāda akhandalākhandā-vaibhava-samētarāda sakala-dig-antarāla vidyōttamāna-kīrtti-prakyātarāda samasta-praśasta-rājadharma-āvadharana-Yudhishṭhirarāda mahārāja-Linga-Rājēndra-V a d e y a r a p a u t r a rāda Linga-Rājēnūra-Vadeyaravara putrarāda śri-Vīra-Rājēndra-V a d e y a r a v a r u s a d -dharma-suśilasucharyadinda prithvī-sāmrājyam geyutta anugāladallu Mahādēva-dhyāna-pararāgi irut-iruva tad-anantara sva-dēsadallu varanagalu mitimiri mānavarut a m m a u d a r a p o shan-ārthavāgi rachisi-iruvanthā phala-pairugalannu karadu-mādiddarindalu pāntha-j a n a r a n n u himse-gaiddarindalu bhavan-ōpadrava-golisiddarinda saha i n t a p p a-bhādhegalinda nistarislūrev-endu prajegalu binnaisalāgi dushta-nigrāha-śiṣṭa-paripālane yesagu vanthāddu rājadharma-vendu chittadallu avadharisi y i d a n n u parihaarisatakka-sāmarthyavannu karunisabēk-enta

¹ In English capital letters.

Gauridhavaunige prārthīsalāgi tat-Sāmba-Śankarana parama-kripānugraha-sahāyav-āda-kārana
tat-dinad-ārabhya Tārana-samvatsarada Chaitra-ba 12 yu Chandravāra-paryanta varusha 2
tingalu 1 dina 25 kke Kali-dina 1798913 ētādriśa-divasada-valage a r a n y a-madhyadalli
aitaruva-matta-gajagala samūhakke tad-vāhanālankāra-yuktadim chittaisi kanthīravanavol
paḍi-patti gajagal-emba uchcharanege nānnuḍi-kānipante aja-sadriśam gaidu sva-sāmarthyada
bhuja-bala-parākramadinda vidha-vidhadallu virāmu-gaida-kunjaraṅgalu appane-prakāra
paṭu-bhaṭaru sa-jivadinda kaisere-hiḍida dantigalu saha guṇane-yasht-endare Chitrabhaṇu-
samvatsarada Āshādha-ba 10 lu Nanjarāyapatiṭṭanā-tālōkinalli layavāda āne 6 kaisere-hiḍida-
āne 9 Śrāvana-ba 3 llu sadari-tālōkinalli layavāda-āne 42 kaisere-hiḍida-āne 22 adhika-
Āsvayuja-śuddha 5 llu sadari-tālōkinalli Uluguli-Mūḍigēri-nādinalli saha layavāda-āne 47
kaisere-hiḍida-āne 15 i śuddha 11 lu Nanjarāyapatiṭṭanā-tālōkinalli Horūru-Nūrokkalu-
nādinalli Uluguli-Mūḍigēri-nādinalli saha layavāda-āne 34 kaisere-hiḍida-āne 6 nija-
Āsvayuja-śuddha 11 lu Nanjarāyapatiṭṭanā-tālōkinalli layavāda-āne 20 kaisere-hiḍida-āne
6 Svabhānu-samvatsarada nija-Chaitra śuddha 5 lu Kodagu-Śrīrangapatiṭṭanādalli layavāda-
āne 4 kaisere-hiḍida-āne 18 Vaiśākha-śuddha 3 llu Beṭṭiyatta-nādinalli Channanakōṭeyallu
saha layavāda-āne 21 kaisere-hiḍida-āne 41 Tārana-samvatsarada Chaitra-ba 12 llu Kiggatū-
nādinalli layavāda-āne 10 kaisere-hiḍida-āne 40 yitara-trimśad-dinadallu layavāda-āne 49
kaisere-hiḍida-āne 24 antu ashṭa-trimśad-divasakke sva-hastadinda layavāda-āne 233 paṭu-
bhaṭaru appane-prakāra prāṇa-yuktavāgi pāṇi-grahanav-esagida-āne 181 ubhayam gaja 414
i-teradallu sakala-manoratha-prada-āgalāgi vismaya-patiṭṭaddu hyāge andare vipinagalallu
adri-samānvitav-āda kari-samūhayu dinakaranannu mēgha-jāla-mutthva teṣadante bhōrgudi
sutā gamisal-āgi siḍilin-ḍpādi-yiruvanthā saptārchiṭṭāstra-āyudhagalinda tat-kshāṇadallu
nigrāhisidantiḍdu sthūlōnnatav-āgiruvantha mada-gajagalannu mūṣnikan-ante bhāvisi
manujaru prāṇa-samētavāgi parigrahisi-iruvantha atyāścharya.

26

*On a stone at Chērala-Sirimangala (Horūr-Mūḍigeri-nād), lying in Bhaktanakōṭe
in the Minakolli forest.*

śrimatu Śālivāhana-śaka-varusha 1466 neya Krōdhī-samvatsarada Chaitra-śu 1 lū śriman
mabā-maṇḍalēśvara Chaṅgāluva-Śrikāñtharasugaṅga Liṅgamū-odēru-dēvarige Bagutanakōṭege
salluva bhūmiyanu sarvamānyavāgi koṭṭaru yi kodageyan alupidavaru raurava-narakadalli
yiruvaru.

27

On a vīrakal at Herūr (same nād), lying in paisāri land, Survey No. 56/1.

svasti śrimatu	haraha be	leya Māchiga . . .	rānega
Munivarādityam nahō . . .	uliya Hērūra etti kaṭṭisidake . . .		
dha magam Herūra kō . . .	karambha ga handala . . .	mudēvala . . .	ma
negardda . . .	nahana arasa . . .	endala mannaue sā . . .	munna nela .
vandu huṭṭidam niba . . .	isuva . .	lāda Herūra Ālapa yidam	
Chaṅgāluva alankarisida . . .	Munivarāditya Malala . .	karaśi va . . .	
badaladu patṭana-svāmiya sē . .	ya kondu bosa mu . .	kāvaka . .	
ga oppiga meraba			kaṭi .

28

*On a virakal at Andagöve-Kallür (same nād) in Basavēśvara-dēva's jōdi land,
Survey No. 89.*

svasti Śaka 866 Krōdhī-saṃvatsara ma tale gaḍisi satta
ātana santati kōṭṭa hāra para kōṇda
sali ram . . . Gange kavileyan alida Brahmatti Būchagan abbā
tana ma . . . parōksha-vinayava ma . . . risida baredam Bavanayya.

29

On a pillar of the Ayyappa temple on the Kunda hill (Bettiyatt-nād).

śrī iśvara-prasannanāgi . . . Bettiyattu-nādu Kundada-bettada
mēle nelasiruva Mahādēvara śilāmayavāda purāna-gudiyannu nava-nettavāgi Śivālayadallu
jīrnōdhāra-māduvadakke yi-nādu Takka-mokastarū ādiyāgi sarvē-janaru mattu Ammati-nādu
Kakkēri-grāmada Takka-mokastarū saha anumati-patṭu Śalivāhana-śakābda-varusha 1776 kke
Kali-varusha 4955 ne Ānanda-nāma-saṃvatsarada Tulā-māsa 18 ne Kārtika-śuddha 15
Guruvārakke Kali-sanda-dīna 1810060 dīna sanda-śubha-mūrtadali prārambhīśida yi-mahā-
sthala jīrnōdhāradallu Maneppandra . . . Iśvarārpitav-endu maulya-kōṭṭu śēva-
mādīda janara vivara . . . Kandeya-rāvuta . . . tadalūra . . . mādiśida . .
sāya mādiavaru śānbhāgaru Brāhmaṇa-Veṅkapaiya śubhēdāru Kodandēra-Mudaiya pāru
pātyagāru Maneppandra-Puchaiya bāgilu-nilake sāya mādiśida Kodandēra-Mēdaiya dēvara
pāṇīvāṭa terekala metukela saha sāya mādiu Saṇvandra-Bōlaiya Maṇinde-Timmaiya-gavuda
Chinnē-gaudana Channappa Nandiśvarana prasannakke sāya mādiu Kunda-grāmada jahāgī-
radār Hayātta-Kāna-sābi yi-mēre sarvē-janaru kūdi jīrnōddhāra-mādīda yi-Śivālayada
kelasaū Paingala-nāma-saṃvatsarada Vaiśākha-śuddha 15 Śukravāra śubha-mūrtadalu yi-
Śivāugrahadinda pūraisidhe yi-sēve-mādiavarige . . . , yihadali sauκhya paradali
mukti.

30

On a stone at Nallūr (Hattugaṭṭu-nād) in a hittal west of Tītarumādu Mādayya's house.

. Kodangāla . . . e maga dīle āldade mendu yati-
varargg-ellam sūdaradi Biliya-settiyā-pādadol eragi tālidād i-sura-kirtti bhadram astu Jina-
sāsanāya śrīman Maduvanga-nāda dora Kiviriyy-Ayyangal Chāngalada basadiyol panneradam
nōntu mudipidan avara makkal Bākiyu Bukiya niśisidar.

31

On a stone on the tank bund at the same village, Survey No. 117, near Tītarumādu's house.

bhadram bhūyāj Jinēndrāṇām śāsanāyāgha-nāśinē|
ku-tīrtha-dhvānta-sanghāta-prabhīnna-ghana-bhānavē ||

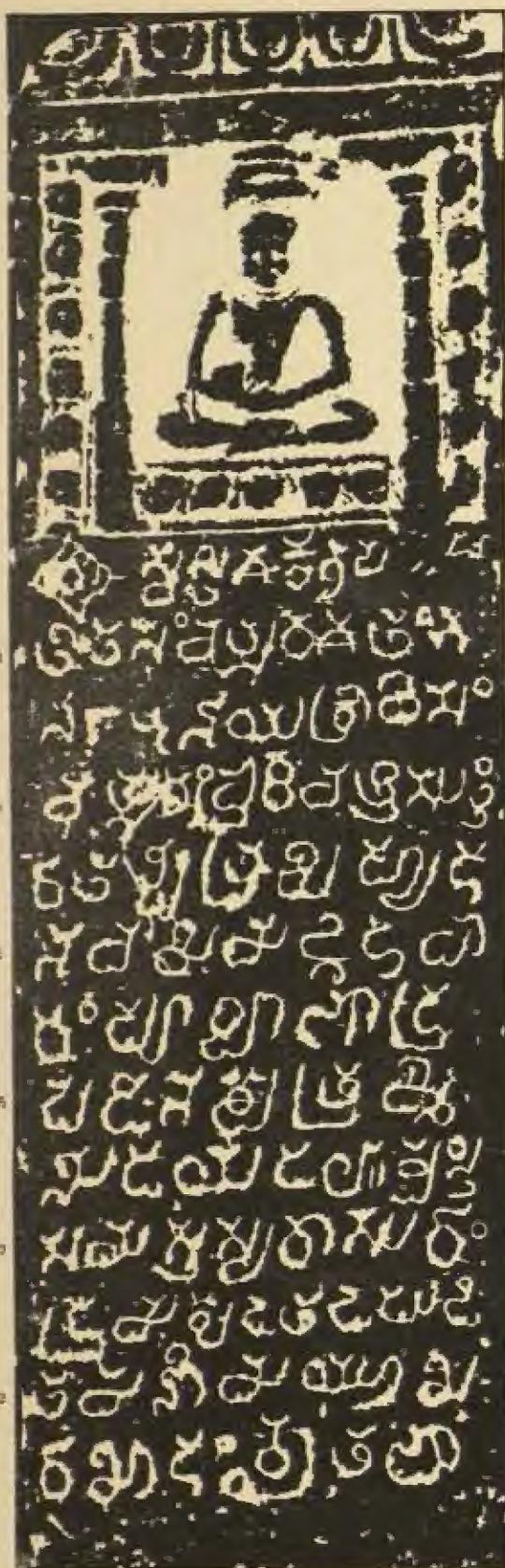
svasti śrī

pa . . . dhanām paratra-hita-kāraṇakam paramōpakārakam |
kude ta . . tālīdi . . yatiga . . matiga . . bhayā . . dantama. . |
tadeyade muktiyam padeven endu vichārisi bandhu-varggava . . |
bidisi samādhiyam padedud elliyum achchari Jakkiyabbeya ||

Kastūri-bhāṭṭārargge avara śrāvaki Chāndiyabbe-gāvundi . . . yara mantraki
Jakkiyabbe sanyasanam geydu mudipidal || ākeya gaṇḍa parama-śrāvaka Eadyya mangalam.

No. 34.—Muller Epitaph of Gunasena, A.D. 1064

A.



B.

14. युज्वला
 15. रत्नामूर्त्यु
 16. गदालीनं प्र
 17. दग्धुरुप
 18. मुक्तिरुप
 19. वालुकुरु
 20. शुभरेत्र
 21. अविनिष्ठत
 22. गम्भीरामृत
 23. गविराम
 24. गविराम
 25. गविराम
 26. गविराम
 27. गविराम
 28. गविराम
 29. गविराम
 30. गविराम

31. निर्वाणपूर्वकामृत
 32. निर्वाणपूर्वकामृत
 33. निर्वाणपूर्वकामृत
 34. निर्वाणपूर्वकामृत
 35. निर्वाणपूर्वकामृत
 36. निर्वाणपूर्वकामृत
 37. निर्वाणपूर्वकामृत
 38. निर्वाणपूर्वकामृत
 39. निर्वाणपूर्वकामृत
 40. निर्वाणपूर्वकामृत
 41. निर्वाणपूर्वकामृत
 42. निर्वाणपूर्वकामृत

32

On a stone at Niduta (Niduta hōbli) in Bire-dēvara vana.

svasti śrī . . . dbhayat-Syakalra-vorusha 120[1] [Bahu | dhānya-samvatsarada Vai
śākha-ba . . . haṇiya gu ga . . . dava . . . Malapanahalliyu Mallikārjjuna-dēvara-pra
. . . [Gadi]-nādu Ani[le]nā . . . [Mu]llu-nādu ekōti . . . tā mun[ta]ttu ā-
Mallikārjju[nā-dēvara] . . . hora-bhūmiya ja- . . . nam . . . yaṇṇa
Lakaṇṇa [Jaka]-Rāma[ya] . . . Hiriya-Viruṇṇa Chika-Viruṇṇa . . .
. . . tiya tandakkavu (||) ā-nāda-muṇ[de] . . . [tta] gadde bedalu Banasamudrada
. . . ko 10 dēvara kereya kelage kāra [gadde] . . . [hu]vina gadde ko 10
Baniganahalliyu[lu Tiru]male-gaṇḍa kattisida ā-keṛeya kela[ge] ko 3 . . . [yo]lage sa 2
dēvara hiṇḍana-pareya ga[dde] . . . yaṇṇage sa 2 ko 1 [ā]-batreya teinkunada [ho]
. . . īge [ko] 1 ali paduva halla gadde sa 1 Korakadahu Hariyannage sa 1
Korakadahu Viranna . . . [maṇṇa] dēvana gadde sa 1 [Māka] lakereya . . .
. . . sa 6 Hidijiyakeraya . . . lu ūra muṇḍana ko . . . [te]ñdađe
. . . m 100 ūra hindana ke . rike 600 aṁntu bedalu . . . 700 gadde sa 22 nū Malli-
gauda . . . Hariyanna Viranna īneyū samavāgi amrutapadige biṭṭa dharmmam āru
alipida[de] Gaṅgeya tadiyali ka[vī]leya koṇda pā . . . tam vā paradattam vā yō
harēta vasundha . . . r-vvarisha sahasrānām viṣṭiāyām jāyatē
sāsana

33

On a stone at Nandigunda (same hōbli) in Government kharāb land, Survey No. 147.

svasti śrīman-mahāmaṇḍalēśvaraṁ Vīra-Chōla-Koṅgāluva-Dēvar prithivī-rājyaṁ¹
gaiyutt ire tāyi-Padumala-Dēvi Sōmala-Dēvi Tōlūra-Duddarasa Balleya-danḍanāyaka
Hadīyīga-Kirikāṇa yimtt-inibarum muṇṭāg-irddu Manumata-samvachharada Kumbha-
māsa Ādīvāra dasami yaṇdu Muṇṇu-nād-eppattakam Annattammana makkala makkalig ett
eydo saluvudu sumkada bedumgoļu nall-ettu parihāra heggade-gadyāna Ganahūralu om̄du
hallige haṇav aidu kāṇike gadyāna Ganahūral om̄du hallige haṇav aidu ara tere baṇḍala-
haṇa parihāra Gaṅga-siddhāya horagāgi āya daya² biṭṭi besa haṇu vagērige parihāravam biṭṭa
||| Vīra-Chōla-Koṅgālu-Dēva koṭṭudam tappa nuḍida Gaṅgeya tadiya kavileyam Brām-
maṇanam koṇda brahmātiyam koṇda || eppattarolage maneg ai-guļa bhatta saluvudu Gaṅg-
ōjaṅge Būchanamge ||

34

On a stone at Muṇṇur (same hōbli), west of the Pārśvanātha basti in the Basti temple.

(1st side) svasti-Śaka-nripa-kāl-ātīta-samvatsara-śatāṅgal 986 neya Krōdhi-samvatsaram
parivartisutti²re 2tach-Chaitra-bahuļa navami Maṅgalavāraṁ Pūrvva-Bhādrapade-naksha-
tram Miṇ-odayadal || svasti samasta-surāsurēmdra-makuta-taṭa-ghaṭita-maṇi-mayūkha-rēkh-
ālaṅkṛita-chā (2nd side) ru-charaṇāravinda-yugaļa-bhagavad-Arhat-paramēśvara-parama-
bhaṭṭāraka-mukha-kamala-vinirggat-āgam-āmrīta-gaṅbhīr-āmbhōrāśi-pāragar appa śrimad
Gunasēna-Pandita-dēvar Mōksha-Lakshmi-nivāsakka[m] sanda[r] ||

¹ Read dāya.

² Read pravartisutti².

(3rd side) guruga] siddhānta-tatva-prakaṭana-paṭuga] Pushpasēna-vratīndrar | vvara-samghan Nandi-samgham Dravila-gana ma[hĀ]ruṅgul āmnāya-nātham[]param-ārhanty-ādiratna-traya-sakala-mahā-sabda-śāstr-āgamādi sthira-shat-tark ka-praviṇar vratipati-Gunasēn-āryyar āryya-praṇōtar||

35

On a second stone at the same place.

(1st side) Dharmma-setti baredam svasti Śaka-varsha 980 tteneya Vilambi-sam vatsarada uttarāyaṇa-samkrānti-yamdu śri-Rājēndra-Koṅgālvam tam m ayyah mādisida basadige kōṭṭa Hāruvanahalli Arakanahalli (2nd side Niḍutada-gōḍal khanḍugam 3 ke Sakuniyu olagereyūm khanḍuga [3] Hēnnellūra bhūmi khanḍugam 10 omdu gāṇad enne (3rd side) Kāngondahalli haingala [b]āni khanḍugam 10 Hunisedāgu khanḍugam 10 Ganapati gōḍalu khanḍugam 3 Asagavole khanḍugam 4 (4th side) śri-Rājādhirāja Koṅgālvan abbe Pōchabbarasiyar itamma gurugālu Dravila-ganada Nāndi-samghad Arungal-ānvayada Gunasēna-pandita-dēvargge mādisi dhārā-pūrvvakam kōṭṭaru || svadattam paradattam vā yō barēti vasundharā[m] shashṭēr vvarsha-sahasrān[i] vishtāyām jāyatē krimih ||

36

On a third stone at the same place.

ya nidhi Satyā	la Dēvi bhūtala		
vinirgata	lōkya-vikhyāte	yana mōkshade	varṇna
ydāmulam	panida	māli	n urvīpāla bhūta
barasida kāruniy odava	na vachana kāya vaddiga	tullina	
yamb ant ire sa	ta divija lōka || kham	Prithuvi-Koṅgālvan	
arasi			

37

On the north wall of the same Pārśvanātha basti.

svasti śri-Rājādhirāja-Koṅgālvan abbe Pōchabbarasiyar Dravila-ganada Nandi-sanghad Arungal-ānvayada Gunasēna-pandita-dēvara guddi mādisida basadi mangala mahā.

38

On the basement of the same basti.

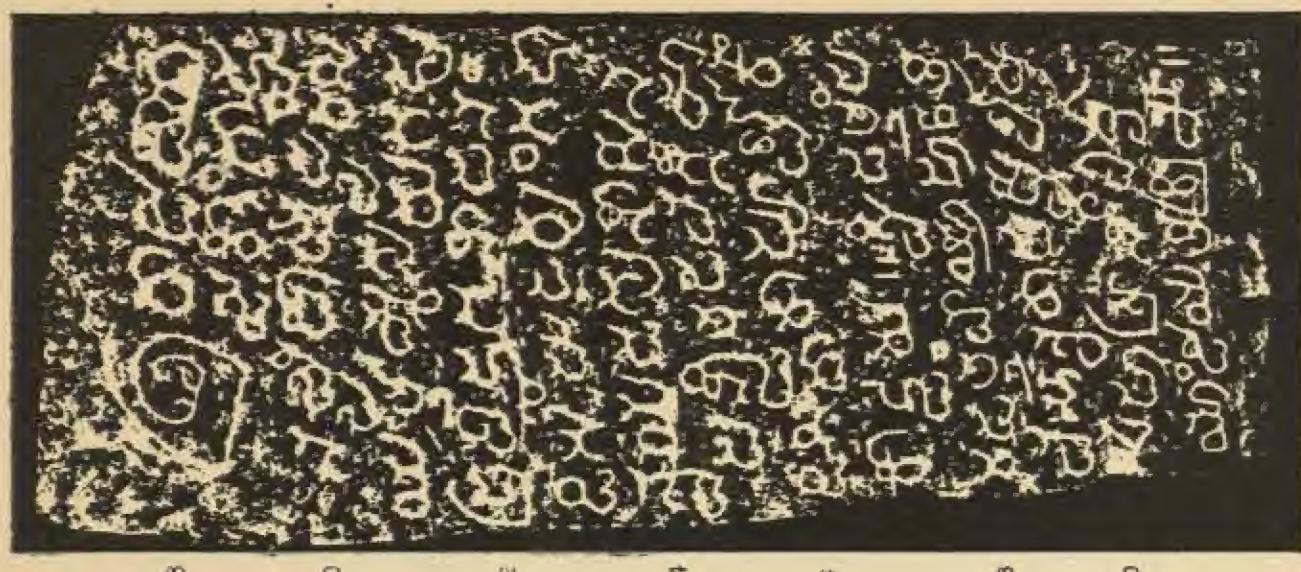
svasti śri-Rājēndra-Chōla-Koṅgālvana putra śri-Rā[jādhira]ja]-Koṅgālva vāsa-sthānamam tamma gurugal Tivula-ganad Arungal-ānvayada Nandi-sanghada Gunasēna-pandita-dēvargge dhārā-pūrvvakam kōṭṭam mangala mahā śri śri.

39

On a stone near the Chandranātha basti in the same basti.

svasti śri Śaka-varsha 1313 neya Pra[mō]dōta-samvatsarada Vaiśākha-su 3 Bhāna vāradallu śri-Mūla-samgha Dēsi-gana Pustaka-gachchada . . . Koṇḍakumud-ānvayar

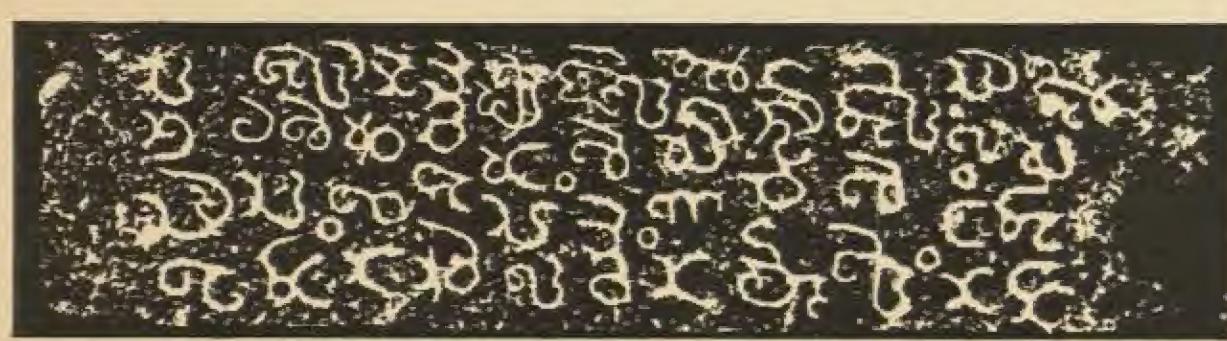
No. 35.—Mullur Pillar inscription of Rajendra-Kongalva
and Rajadhiraja-Kongalva's Mother, A.D. 1058.



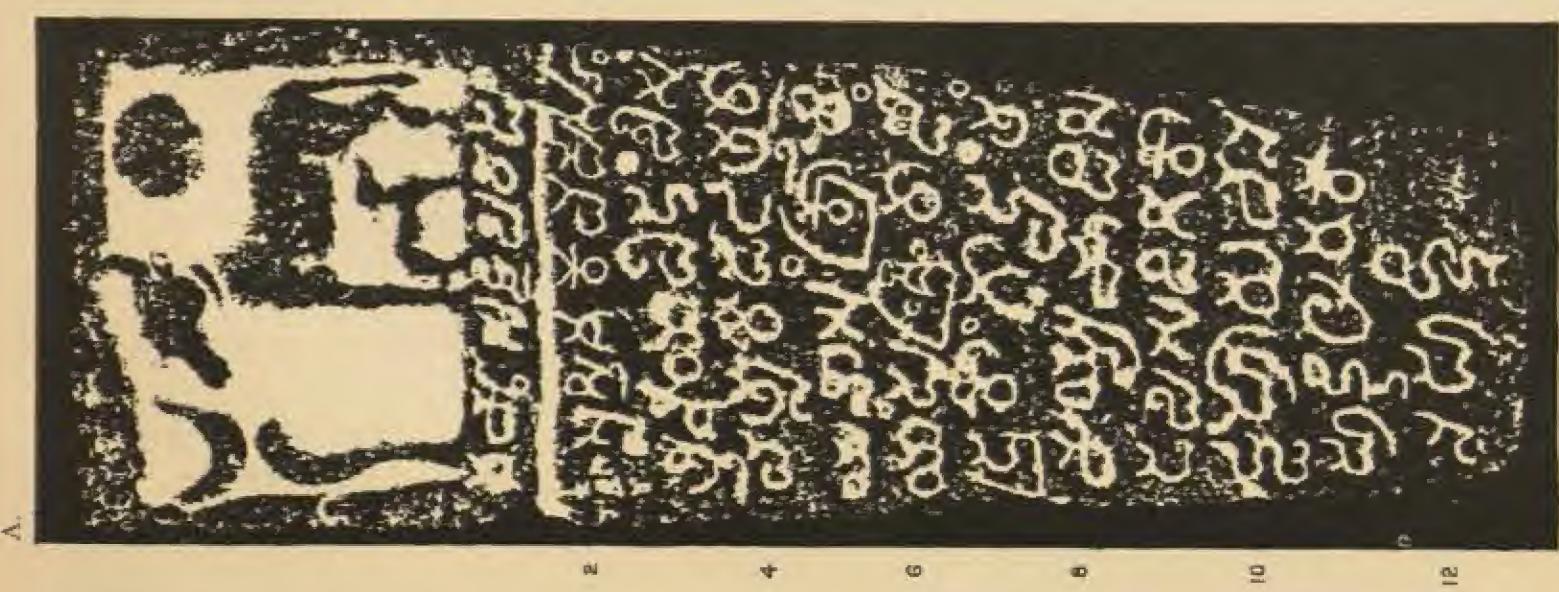
D.



C.



B.



A.

Āryya-Śubhēndu kāmā Vija[ya]kirtti-dēvara priya-śishyar-appa Bāhubali-dēvaru
 ī-stānamām paṭad uddharsidaru śrī-Rājā[dhirājānu] Komgālva-Rugmini-Dēviya dēviya
 dēhārada Vijaya-dēvara dvārā nele nīmd amdu sva janani . . . ta putra ā-Pōchab
 barasige punyārtthavāgi pratishtheyam mādsi aṅga-rāṅga-bhōga bīṭṭa ūru Anilavādiya
 Nulabihalliyām Nāḍudāgaśinahalli Mūlūra Hāruvahallie sime mūḍa Hariva-halla temkā
 Badanaguttiga . . . baḍagan agala natṭa kallu paduva betṭa-baḍagana agala Kāragōḍa
 halliya sime mūḍa Nelliyyahāli natṭa kallu temkā betṭada kone harigala baḍaga kere ēri
 Isānya natṭa kallu Mūlūra gadde galegala vōni kha 1 . . . digereya kelage kha 2 āgal ottu
 ko 10 . kina gōḍalu . . . ko 10 gāla kha 1 Koḍagōḍalu [kha] 2 Abba-gadde
 ko 10 Lōke-gadde ko 10 . . . nāgasampage-gadde kha 1 bō[la]-gadde
 kha 1 ko-ālada-kōdi kha 1 ko 10 asagavakki kha 1 kō . . . siku kha 1 Niḍitada gōḍalu
 kha 3 Myaṇasadalli kha 1 ko [10] Honnedēviya sarāṇa gōḍalu kha 1 Henṇanūra bhūmi
 kha 2 omdu gāṇad enne bīṭṭadu āchandrārkam sarvvā-janānandar dīkshateya paṭṭa ūdi
 pravarttiseyāge Vira-Hariharōrvviśa palavara kādi rāya-mare-vokkara-kāva śaranāgata-
 vajra-painjara saṁkha-chakra-gajadāra¹-bhritya Goṁkā-Raddi-nāyakage Guṇḍappa-
 daṇḍanāykaru kurittu Mūllu-nāḍam kuḍuvantar-ādar svabhāvārtthavāgi Siddha-gauda
 prajagala karekoṇdu Añmā-dēviya Kumāranahalliyā Bhimāpuram emdu pesar-itṭu chatus-
 sīmeya kallu naṭṭu dhārā-pūrvvakavāgi kōṭṭarū || Kārēgōḍam A[ñmā]ṅgapurav emdu
 pesaran itṭu dhārā-pūrvvakavāgi Pārśvanātha² ittarū || [Ki]ratyadugakke dānaśale
 gōmāle Jayamālapuriyalli gadde kha 3 || Gaṇapati gōḍalu kha 3 Hunisedāru kha 1 elutt
 Ārjuna sāsanam || śrī ī dharmava alipidavaru paśu sisu heṇṇu guru ivara kōti [ko]ṁda
 pāpadali hōharu bandiya timbaru.

40

On a stone near the manṭapa in front of the Chandranātha basti.

svasti śrī Śaka-varsha 1138 ne Dhātu-sainvatsarada Jeshta ū 15 Man . . . vāradallu
 Immadi-A . . . ya-Rāya kaṭakāchāryyar appa Vidyādhara-Bāchidēv-arasaru muḍipi .

41

On the footprint stone in front of the Sāntikvara basti, in the same basti.

Guṇasēna-paṇḍitasya gurōḥ Pushpasēna-siddhānta-dēvasya śrī pādām.

42

On a stone in the north-west angle of the enclosure of the same basti.

svasti śrī-Gunasēna-paṇḍita-dēvar agalisiда Nāga-vāvi nakarada dharma.
 (Figure of a cobra)

43

On a virakal on the tank bund of the same village.

śrī Śaka-varsha 999 neya Piṅgala-samvatsara
 . . śrī-Rājēndra-Chōla-Kongālvam rājyam geyyutt i ātana pāṭṭad-arasi
 Padmala-Dēvi sattu nīpa kāvaradindam tānum tanna pēnda

¹ No doubt a mistake for *geḍḍhara*.

44

On a stone at the same place.

Uttama-Chöla-Setti sa . . . baleyā khalgadindam tale
gadisi sattam

45

At the same village, on a virakal in Virarāja-gauda's threshing-floor.

46

On a stone at Mälambi (same höbli), near the old village-site.

svasti Sūryyānvaya-surataru-stambhāyamāna Chōla-kula-gaghana-gabhaṣtimāli sakala-
 jana - durita - harapa - nipiṇa - Kavēra - kanyakā-sakhiyamāna Chōla-mahā-mahipati śri-
 ManīRājakēsarivarmma-Permmanadigal jaṁge Panasogeya kālegadal oṭṭi keydam nerid ikku
 barēn endu ātanān ¹ adahidar ssattar endu piridum kārunyadinda ² paṭṭava katti nāda
 kudug endu Puñchavan - mārāyargg atṭal ātam Kshatriya - sikhāmani- Kongālvan endu
 pāttavām katti Mālavviyan ittar idarkke gāvunda-Rāchammana vatiśamē sākshi
 Kannavāngalada Aditya-gāvundanum . galaniya Nanniya Mēruvurh Kelane. . . .
 cha-gāvundanum Nallūr Ereyamga-gāvunda . . . llūr-nnāde Kel-nāde porag endu nudiyal
 kā (the rest is effaced).

47

On another stone at the same place.

Dhātu-saṁvatsarada Āsvīja-śudha 5 lū śrīmatu-Vem[ka]ṭadri-Nāyakara Krushṇappa-Nāyakarru Mālambi-Rāche-gaudage pāliśi komḍadu [ka]ndāya ga 12 haṁneradu varahaṁnu pāliśi komḍadu idhēve.

48

On a stone at Mesana (same hōbhī), in the trench of the fort ruins.

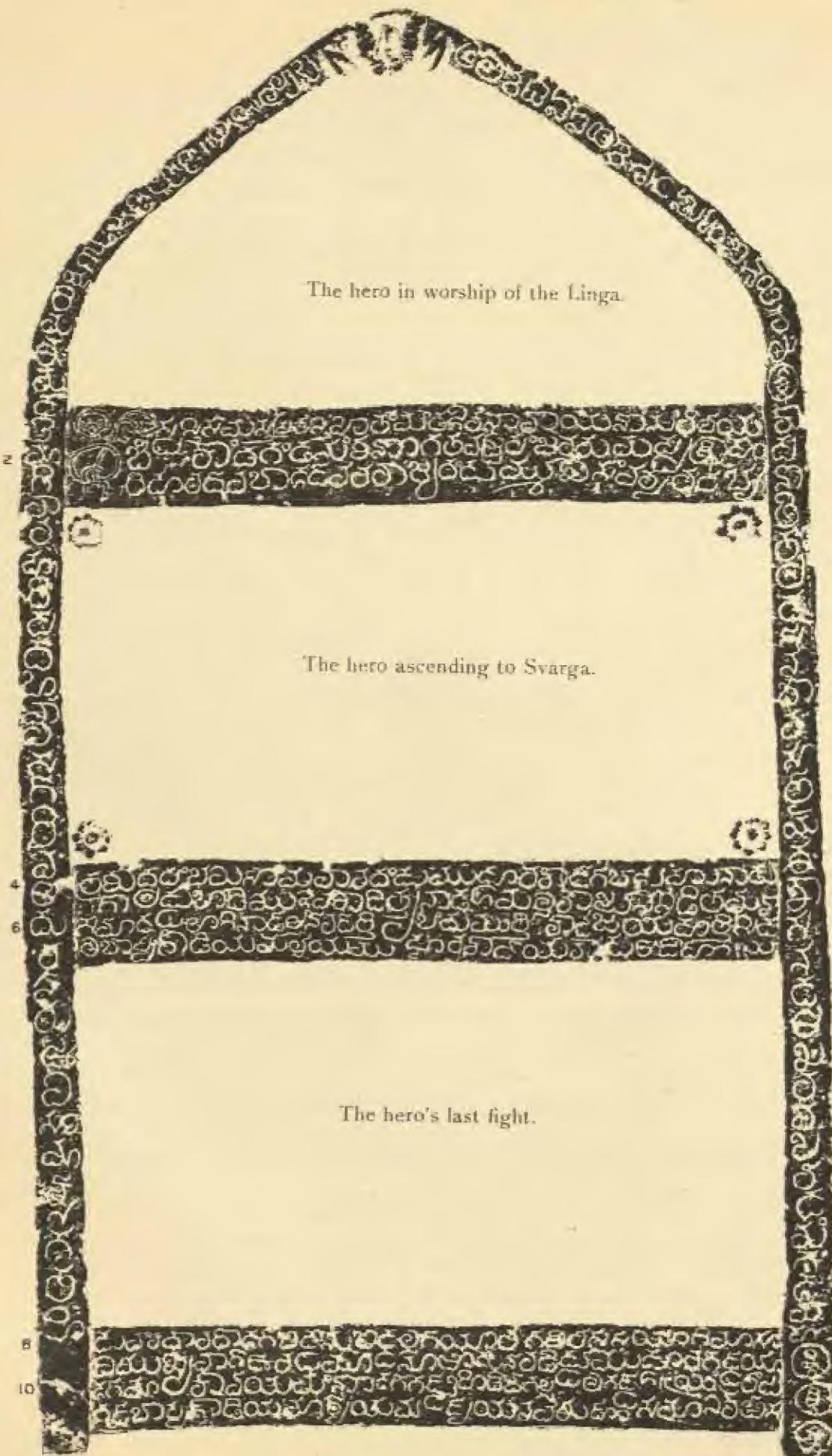
svasti śrī-Komāgālva rājyam ge-e Komārayan Sundara ede turu kole
kattistaralli . . . n ā-hāra turuhāran otṭi sāmantara . . . da
Komāgā . . Gōkipayana . . Māra vūrā . . ppatti kotta . . danida sēniyara . . .

(Images of Sundaran and Komiāran, with the names attached.)

¹ The first *na* is inserted below the line, with a cross above to show where it should come.

² *ru* is below the line, at the end.

No. 45.—A Virakal from Mullur.



The hero's last fight.

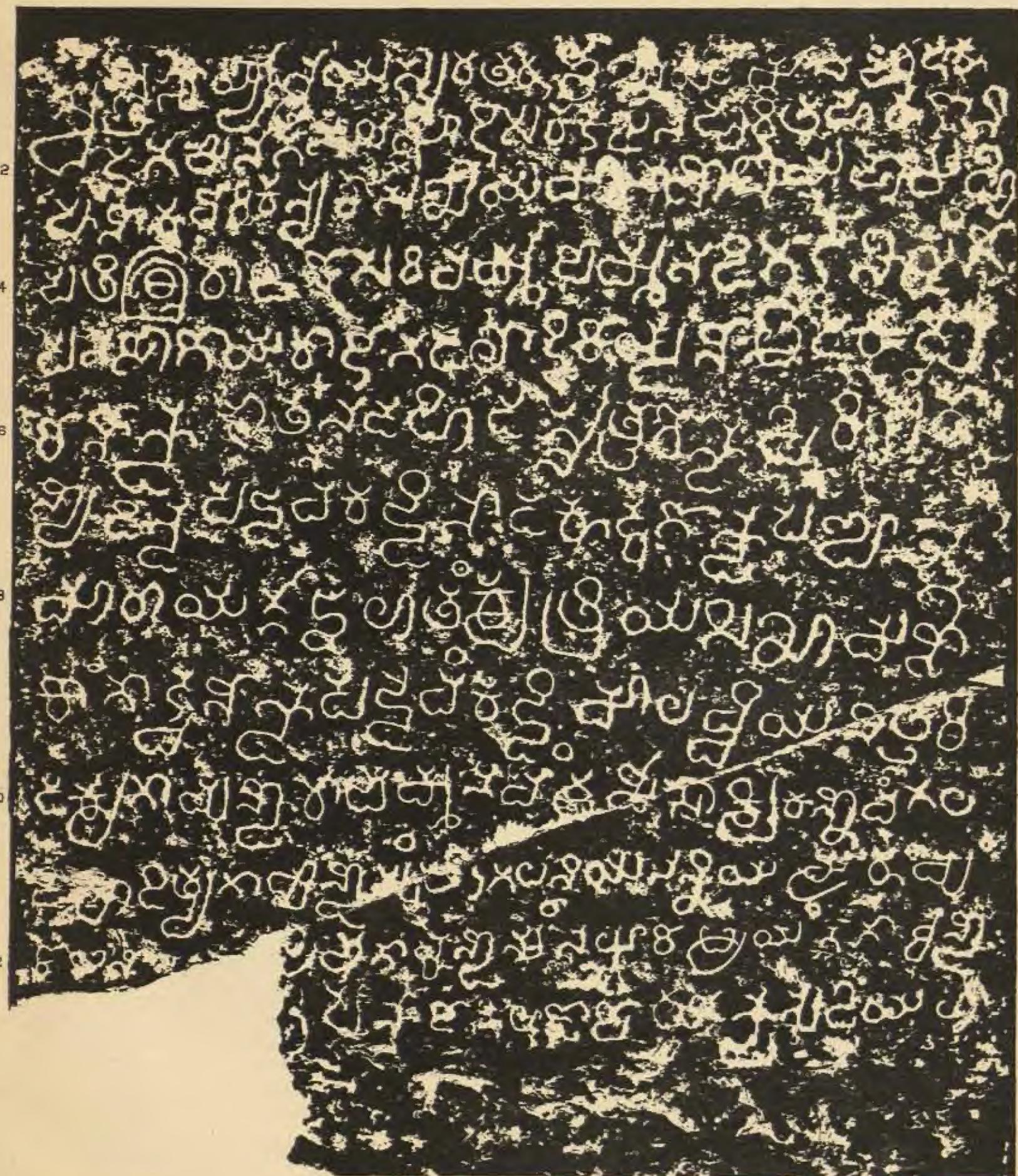
12

H. KRISHNA SASTRI

GOVT. PHOTOZINCO OFFICE, POONA.

SCALE ONE-SIXTH

No. 46.—The Malambi stone of the time of Rajakesarivarman-Permanadigal.



49

On a stone at Hosahalli (same hōbli), near Paniyālada-katte.

(One line and a half at the top, beginning *svasti*, is illegible except for a letter here and there. It is perhaps a subsequent addition.)

svasti Šaka-varsha 993 neya Sādhāraṇa-samvatsarada Chaitra-māsada amāvāse yandu śrimad-Rājēndra-Pṛituvī-Koṅgālvaṁ Sulligōdina Gauratiya-kegeya kelagana makke mūḍana haḍuvana gōda bālagāgi ayvattu-khanduga bida bhūmiyam Hoshavalli-Vīra-Siddhēśvara-dēvarggam archehanā-bhōgakam dhārā-pūrvvakam biṭṭam Rājāvallabha-setti kerege kotta gadyānam 40 ādavalam gadyānam 1½ tappidam kavileyan alidam svadattam paradatain vā yō harēta vasundharām shashṭir vva[rsha sahasrāni vishṭhāyām jayatē krimih].

50

On a stone at the same village, in the paddy field near Timmayyana-kere.

svasti Šaka-varsha 993 ne . . Sādhāraṇa-samvatsarada Chaitra-māsada amāvāsi yandu śri-Rājēndra-Pṛithuva-Koṅgālva rājyam geyutt-ire Hoshavalli Vīra-Siddhēśvara-mahā dēvarge Posavalliya Nīra-gāvundana keyyal ponnare kottu maṇnare kondu pattu-khanduveya ādavalam kotti tappidam kavileyan alidam.

51

At Dodda-Maṭate (same hōbli), on the sluice of Honnammana-kere.

śrimatu Pārtthīva-samvatsarada Phālguna-su 10 Guruvāra Annadāni-arasinavaru yitāba kattisidaru katidavaru Venkaṭaiya Malaiyya Bomarasaina baraha Basalinga-dēvaru Nanna-gaudana kāladali āyita.

52

On a stone at Ganagūr (same hōbli), near the village entrance.

. rada Vaiśākha-su 10 Mangaļavārad-andu tenka-Gunda-nād-eppattakkam kārunyam geydu . . . rtode gand illadirddade henninge hennu-makkalinge saluvudu i dharmmava tappa-naḍadam pāpa Naraka bidda Gangeya taḍiyalu kavileyan Brāhmaṇanu vam konda Brahmātiyam konḍa śriman-mahā-pradhāna Paḍivala-Bānam-marājana putra Heggade-Nākana barada mangala mahā śri . . . damatta-vesa
Vajjaragāla Bayala-nāda Bammōja geyda sūsana.

53

On another stone at the same place.

. prithivi-rājyam gaiyutt-ire tā iva
. dandanāya kan int anibaru mukhya . . . ku-nād-eppattakkam āya
dāya Vodeyappa Honnapaya baṇa kāṇike . . sa biṭṭam sarvvāya
Manumatha-samvatsarada Jēshṭa . . . Śukra vārad andu āya dāya saha
. va kārunyam gaiydd Koṅgālva-Dēva ||

54

On a stone at Gōṇi Marūr (same hōbli), near a Kēnchuvāṭa tree.

. . . . mattiya ga . . . kegeya kelage gadde ganṇu Dēvi-gegeya kelage gade ganṇu āra . . ko 1½ Māvina-makkivolage ko 10 antu ga 4 beddalu vūru-mūḍana-vōṇiyim baḍagana-kaḍe erad āra beddale . . kōpa vōṇpangi tale metti sale kondu Gōpāla-Dēvana dāṇdina kāṇike mane vāṇa solage biṭi yinn ishtu sarvvamānyavāgi sva-ruchiyyinda kottaru yint appudakke ā-Malli-Dēva-Harihara-Dēvarasar-oppa—śri Chenna-Sadāśiva.

55

On another stone at the same place.

(*The first part is gone*). . . . Dēvarasaru prithvi-rājyam geyutt-irddali Yadavu-nāda Gatta bādiya gadiya kālegada bavaradali Chikkeya-Nāyaka bidd-andu Chikkeya-Nāyakana makka lige ā Malli-Dēvarasaru Harihara-Dēvarasaru Tenka-nāda samasta. . . .

56

On a stone at Dodda Kōnagālu (same hōbli), in the Gauda's field.

śrī-Mūla-sangha Dēsiya-gaṇa Pustaka-gachchha Kōndakund-ānvaya Ingulēśvarada-baliya . . . Subhachandra-dēvara priyāgru-śishyaram-appa Prabhāchandra-dēvara nisidhi Tārana-saṁvatsara Chaitra-śudha-panchamī Śukravārad-andu muktar ādaru.

57

On a stone at Yādūr (Yādava-nād), in the Suggidēva temple.

svasti Sakha-varsha 1017 neya Yuva-saṁvatsarada Śrāvana-māsada sudi-bidige Ādivārad-andu śrīmanu-mahā-maṇḍalēśvara Trīpurādhīśvara Balindra-kuja-kamala-mārttanda Caturmukha-gaṇḍa saranāgata-vajra-pāmbara vairi-gaja-kēsari baliyara-Bhīma saṅgrāma-Rāma Malepara-naṁdana-vanam̄ samstutya-vandi-janam̄ para-maṇḍala-sūrekāra ayyan-āmīkākāra Śiva-pāda-sēkharam̄ śatya-ratnākaram̄ ripu-hrīdeya-karkkasam̄ aras-āmīka-rakkasan̄ anēka-nāmāvali-mukhyam-appa Duddharasam̄ Hitteyarasainga[m] Jumjala-Dēvigaiḥ puṭṭi atula-bala-parākraman-āgi nava-yauvan-ārūḍhanum̄ vijaya-Lakshmi-kāntanum-āgi Maleyaṁ pratipālisi ripugalam̄ bedaṁ beṇkondu kōṭegalam̄ nirdhātisi virāvatāranum̄ Kaliyug[ām] (*on the back*) tekam̄ Saṁhatha-nādumām̄ Pākuvāḍiyum̄ modal-āgi pratipālisiy aldu padinaydu-kudureyu ayvattu-leṁkarum̄ innūr-ayvattu-ekkaṭigaruṁ nāluvatt-aydu kulapuṭṭigeg-āyad-ālum̄ anēka-praje-parivāra-baṁdu-varggamum̄ tala-varggamum̄ kula-strī-Chikala-Dēviyurum̄ besakeyye su . . jalideyim̄ Rāja . . kegeyam̄ kattisi . . . yaman ettisi diva . . ru Brāhmaṇargge chatramām̄ nilisi toge-galdeya mādisi anēka-dhammama belagi Śiva-lōka-prāptan̄ āgal sahōdarām̄ Jūjarasam̄ snēhadim̄ parōksba-vineyam̄ geydu vīra-sāsanamām̄ bareyisidam̄ Molateya Duddhamalla sandhi-vigrahi sēnabōva - Rājīnayyana magam̄ Bamma-dēvan i intu Duddharasam̄ mādisiida toge-galdeyam̄ mārikoṇdavam̄ Bāñarāsiyalu hasuvum̄ hāruvanam̄ komda maingala mahā śrī śrī||

58

At Kalakandūr (same nād), on the pedestal of Brahma-dēva.

Raudri-saṁvatsarada Jēshṭa-suda-panchamī Ādivārad-andu Handra . . dūra Pāri . . ru bije mādisiida śrī-Mānika-dēvaru maingala mahā śrī śrī.

59

On a stone at Chaudlu (same nād), on the path near the Suggi temple.

svasti śrīmanu-mahā-maṇḍalēśvara Nārāyaṇa Harihara-Dēva alutt-ire Hēvilāmbi-saṁvatsarada Māgha-māsa pūrvā-paksha panchamī Aśvinī-nakshatra Guṇvārad-andu Harihara. . . . Kundūringe pūrvvadali henninge saluva svāste mariyādiya kotta kramav ent endade henninge henpu-makkalinge tottina makkalinge saluvudu Chavada māneyolu Māra-janakā . . Molateya Pārisa. Kundūra thāvamāneyolu Māchi . . kāriyana gaha | Mācha-jiyana kanan aigaṇaleya Kāmanapalli gundada Ājana Beṇacha Heggadehalliya Mādaṇa Abiyūra Mali-gauda yī gaudugalu mukhyavāgi yint i-nādu-nakharake chandrādityar-ullannabara kotta sāsana-mari yādiya bareda sēnabōva Jinayya kalla hoyda Malōja. . .

30 నుక్కను దూరమైన వ్యాపారమైన
 32 వీచు తెలుగు లోను కొన్ని వ్యాపారమైన
 34 అధిక రంగులు ఉన్నాయి
 36 అంతర్వ్యాపారమైన వ్యాపారమైన
 38 వ్యాపారమైన వ్యాపారమైన
 40 వ్యాపారమైన వ్యాపారమైన
 42 వ్యాపారమైన వ్యాపారమైన
 44 వ్యాపారమైన వ్యాపారమైన
 46 వ్యాపారమైన వ్యాపారమైన
 48 వ్యాపారమైన వ్యాపారమైన
 50 వ్యాపారమైన వ్యాపారమైన
 52 వ్యాపారమైన వ్యాపారమైన
 54 వ్యాపారమైన వ్యాపారమైన
 56 వ్యాపారమైన వ్యాపారమైన
 58 వ్యాపారమైన వ్యాపారమైన

60

On a stone at Häröhalli (same nād), in the Gauda's paddy field.

Teyalayya Jūbu kālam ka�chi rvvadim Barariya Ereyaru . . .
sange biṭṭ agrahāra mattam Chāṭṭayyam Dhāraka-balaha Koṅganivarmmaṇi kālam ka�chi
koṭṭam . . . biṭṭa Ponna manṇange vatṭadim

61

On a virakal at Garagandūr (Gadi-nād), in the path to Śāntaviramma's house.

. svasti śrimanu mahā-maṇḍaleśvara Tribhuvanamalla Vīra
. . . matu Changālva . . . mahā-ma . . ditya dēvage

62

On a stone at Härangi (same nād), on the north-east, in the bamboo forest of the Chikka matha.

svasti samasta-praśasti-sahita śrimat Shanmēdō-Kōkam Kaliyuga-Brahma ēṣida.

63

On a stone at Täkeri (same nād) in Balagai-Īrana's paddy field.

Sarvadhiūri-samvatsara Chaitra ba 5 Ā lu Gauḍi-Nanjarappaya-ananavarū Hānagala
Linge-gaudarige hā . . tta gaudike.

64

On a stone at Kājūru (Bilaha hōbli), lying north of the Basavana gudi.

śrimatu Bilu-gauda Añaba-gauda Bayirukanigu Yirāma Nāgajyaya Kempana nālvarige
koṭṭa grāma.

65

On a stone at Siraku (same hōbli), in front of the Rāmēśvara temple.

śrī Jaya-saṁvatsarada Phālguna-suddha pavurnami Brihavāradali Hoysaṇa bhujabala
śrī-Vīra-Ballāla-Dēvarasaru prīthvī-rājyam geyutt-iddalli Biluhu-nāda pada . . Śiriyūra
Kasapa . . -gavudagala Birayana maga Māyanṇange Śirivurada Mallikārjuna-dēvara ashṭa-
bhōga-tējas-svāmya nidhi-nikshēpa-jala-pāshāṇa-āgāmi-mukhyavāgi Māyanṇange kāluga
berasāgi dhāreya yeradu koṭa sāsana yidānu āru alihidače Gangeya tadīyali kavileya konda
dōshadali hōharu mangala mahā śrī śrī śrī— . Mage-vokkara-kāvaru śrī.

66

On a stone at Mūdarahalli (same hōbli), under the tamarind tree at the village entrance.

śubham astu

śrimat-parama-haṁsānām parivrājaka-sattamam |
Kaivalyākhyā mahā-yōgim sadā jnānaiku-‘atparaṇam |
Bēlūru-Krishṇa-bhūpas tu āhūya ya . . -kuñjaram |
Mūdravallī cha grāmas tu dattam Krishṇārppanam śubham||

kimartham dattam ity uktē (stops here).

67

On a stone at Hulakōdu (Kodli hōbli), at the Kannēśvara temple, east of the village.

Vikāri-samvatsarada Phālguna-śudha 5 Vadavāra-di Trinainēra-Dēvannanavaru Ghaṭada-
kelage hōgi . . li Hulukōdu-Chikkannaya Bomma-gaudana bīragallu Kalina-Bōja gaḍadu
. . . Dēmmayyam Chikkannaya . . . ge . . .

68

On a stone at Heggadahalli (Kanime hōbli), near the Basava temple.

śrī svasti śrī-vijayābhuyada-Śālivāhana-śakada varusha 1652 neya Sādhārapa-sainivatsarada Māgha-ba 2 Bhārgavāradallu Kuḍumada Mañjunātha-svāmiyavara sanmidhiyallu nadava dēvatā-sēve-bagye Hāvēri-Virap-odēru sarvamānya-sankētavāgi biṭṭa Heggadahalli Sirangāla . . ubhaya-gadige saluva upagrāma 29 nu śilā sthāpita mādisi biṭṭu koṭṭadu śrī.

69

On another stone at the same place.

śrī-Kuḍumada Mañjunātha-svāmiyavara sankēta śrī (*damaruga* and *trisūla*).

70

On a third stone at the same place.

svasti samasta-bhuvanāśrayai śrī-prithvi-vallabhaṇi mahārājādhirāja paramēśvarai parama-bhāttāraka Yādava-kulāmbara-dyumanī samyaktva-chūḍāmanī Mālerāja-rāja Mala paroļu ganda ganda-bhērunḍa kadana-prachandān asahāya-śūra ēkāṅga-vīra Śāṇivāru-siddhi giriḍurgga-malla Magara-Rāya . . ranaya ganda śrī-Vīra-Hoyisāna

71

On a stone at Sirangāla (same hōbli), in the field of the Basava temple.

svasti śrī Sirivangalada Mācha-gāvundāni Siriyyama-tandi vīra[gallu] Mācha-gondāna inaga Kāva-gondā kalla nīrisidāni Mariyōja besada mangalam.

72

On a stone at Bālāji (in Bettiyattu-nād, Kiggatnād tāluq).

Illegible, owing to the letters being nicked all over.

73

On the wall of a temple at Bālele (in Hatgat-nād, same tāluq).

Padubara jōgi silā golā
Paduva rāya silā
Padubara jōgi namah||

74

On a stone called Kirakīṇabailu-gālikallu, near Hardār (in Mercāra tāluq).

svasti śrī Ereyapana . . dāhanu raṇāntya va] enṇuvaļu sattu pañeda kalnādum idan alīvainge kavileyum Bāṇārasiyum alīda pātakaiṇ ondu bālu parihāraṇ marīgalā mahā śrī.

75

On a stone in Mudducīrāṇa Puttamma's coffee garden in Uluguli (in the same tāluq).

svasti śrīmanu mahā-maṇḍalēśvara Chaiṭu-vibhāda chhaladanka-Rāma Satyarāya-sainivaranā tira-vajra-Rudira mare-vokkasa-kāva śrimad-Vīra-Munivarāditya Gōkula-dēvarasaru| Raktākshi-sainivatsarada Kanyā-māśad andu Tengu-nāḍakam Yalaghaleya turu iḍidelli māsala-baṇṭa Mēlāliya marulakāra-yōsiyālu Bidāde garuḍu vaśa tallibitṭu dānige kālege sandudu mukk-odave.

TRANSLATIONS

1

Date 466 A.D.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jāhnavī (or Ganga) kula, possessed of strength and valour from the great pillar of stone dividing with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kanyāyana gōtra, was śrimān Koṅgani-mahādhīrāja.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on the *Dattaka-sūtra*¹, was śrimān Mādhava-mahādhīrāja.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrimad Harivarmma-mahādhīrāja.

His son, devoted to the worship of the twice-born, gurus, and gods, not leaving the feet of Nārāyaṇa, was śrimad Viṣṇugōpa-mahādhīrāja.

His son, whose head was purified by the pollen from the lotuses the feet of Triyambhaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrimān Mādhava-mahādhīrāja.

His son, the beloved sister's son of Krishnavarmma-mahādhīrāja,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrimān Koṅgani-mahādhīrāja, named Avinita.

Of whose gift to Chandaṇandi-bhāṭāra, the disciple of Guṇanāndi-bhāṭāra, who was the disciple of Jayanāndi-bhāṭāra, who was the disciple of Siλabhadra-bhāṭāra, who was the disciple of Abha[ya]ṇandi-bhāṭāra, who was the disciple of Guṇachandra-bhāṭāra, of the Dēsi-gama and Kondakundānvaya, in the year eighty-eight beyond three hundred, the month Māgha, Monday, the Svati-nakshatra, the fifth day of the bright fortnight,—the minister (*mantri*) of Akālavarsha-Prithuvi-Vallabha—having obtained (it) by grant from Avinita-mahādhīrāja—presented the charming (village) named Badaneguppe, (situated) within the Edenādu Seventy of the Pūnāḍu Six Thousand, to the Śrivijaya Jina temple of Talavana-nagara, together with twelve *kanduga* in each of the six dependent hamlets, the *ambalimannu*, the *tala-vitti* in Talavana-pura, twelve *kanduga* in Pogarigele, and twelve *kanduga* according to the accepted royal measure in Pirikere.

¹ Dattaka was an early poet, of perhaps the 1st century, who, induced by the dancing girls of Pātaliputra, wrote a work on one section of the *Kāma-sūtra* (See J.R.A.S. 1911, p. 183). In Kannada his name appears as Jattaku. Thus the Hoysala prince Ereyanga is styled in an inscription (Ak 102a) *abāla-Jattakan*, or a Jattaku to the weaker sex.

Boundaries of the village of Badaneguppe¹ : east, the red rock, Gajasele, the *sakti* post at the tri-junction of Karivalli, Koṭṭagara and Badaneguppe, and so coming to the Kāgani pond on the south-east ; again south, the milk hedge, the *balkani* tree ; again facing west, the row of medical plants, then the pond at the tri-junction of Badaneguppe, Koṭṭagara and Muṭtagi, Chandigāla ; thence to the clearing-nut tree at the south-west ; again west, the *peld-uldit* tree, the banyan tree called Śāntara, thence the bed of the stream ; facing north, the row of medical plants, the pond of the rose-apple, thence to the sacred tamarind tree at the north-west ; again the *neggila* clump at the tri-junction of Badaneguppe, Muṭtagi, Koleyānūr, and Dāsanūr, the long ? sacrificial circle, thence the hill which protects the north of the village of Gajasele, descending to the big rock ; again facing east, the row of medical plants, then the *kadapaltigāla* banyan tree ; again north-east, the pond at the tri-junction of Badaneguppe, Dāsanūr and Polma, the tamarind tree at the paddy fields by the sluice, and so to the level red mound which joins the eastern boundary.

Witnesses thereto :—Pērbakkavāna, the man who is a friend in all things to the Ganga royal family ; Marugareya Sendrika, Ganjenād Nirggunda Maniyugureya, Nandyāla Simbālādapa, servants.

Country witnesses :—Tagadūr Kulugōvar, Ganiganūr Tagadār, Ālgodate Nandakar, Ummatūr Bellurar and Alageyar, Badaneguppe Jhamsanda-Bellurar and Perggiviyan.

Whoso takes away land presented by himself or by another is born a worm in ordure for sixty thousand years. The earth has been enjoyed by many kings and Saka kings² ; whosesoever at any time is the land, his at that time is the fruit. The property of the gods is a dreadful poison ; call not poison poison, poison kills a single person, but a gift to the gods (if seized) destroys sons and grandsons. Merit is a common bridge for kings, this do ye support from age to age, O kings,—thus does Rāmabhadra beseech the kings who come after him.

Visyakarmma's writing.

2

Date 888 A.D.

Prosperity to the Jina-sāsana.

Of the years expired since the time of the Saka king, the eight hundred and ninth year being current,—

Be it well. Satyavākyā-Kongunivarṇa-dharma-mahārājādhīrāja, boon lord of Kovalāla-pura, lord of Nandagiri, in the eighteenth year of śrīmat-Permanadi's anointing to the kingdom, on the auspicious fifth day of the month Phālguna, to Śivānandi-siddhāntabhatāra's disciple Sarvānandi-dēva, for the Satyavākyā Jina temple of the Penne kadanga, Permanadi gave the twelve hamlets of Biliūr in Peddoregare, free of entry from all feet.³

They of the Ninety-six Thousand, the five tributary chiefs, the seventy of Beddoregare, and the eight householders are witnesses to this.

¹ Badaneguppe still exists under the same name, and is in the north of the Chāmrājnagar tāluq of Mysore. Of the other villages mentioned in the boundaries and witnesses,—Dāsanūr is in Nanjangūl tāluq, Polma, now called Homma (see Ch 62) and Ummatūr are in Chāmrājnagar tāluq, Tagadūr is in Nanjangūl tāluq, Ganiganūr in Yelandūr, and Nandyāla is named in YI 27.

² Generally the phrase is 'Sagara and others.'

³ Or, perhaps, 'free of all imposts.'

They of the Male Thousand, the Five Hundred, and the five ? garland-makers are guardians of this.

Whoso destroys this destroys Bāṇāśi, a thousand Brāhmans and a thousand tawny cows, and is guilty of the five great sins.

Sedōja's writing.

Biliūr will bring eighty gadyāṇas of gold and eight hundred (measures) of paddy.

3

Date about 890 A.D.

Be it well. Satyavākya-Kongunivarmma-dharma-mahārājādhīraja, boon lord of Kuvalāla-pura, lord of Nandagiri, śrimat-Permmanaḍi :—when on Jedala Ereyanga-gāvunda's son he bound the *Permmādi-vattam*, the order for the estate granted was as follows :—the fixed land-rent forty gadyāṇas of gold, and of seed paddy one hundred (measures) of paddy ; thus for all time was a decree granted.

Būvayya's letters.

Prosperity. Kalnād for Ereyamga. Great good fortune.

4

Date 978 A.D.

Be it well. Of the hundreds of years expired since the time of the Saka king, the 899th, the year Īvara being current :—

Be it well. Satyavākya-Konginivarmma-dharma-mahārājādhīraja, boon lord of Kōlāla-pura, lord of Nandagiri, śrimat-Rāchamalla-Permmanaḍi, within that year, on the Nandiśvara *talpa* day of the bright fortnight of Phālguna,—

Be it well. When the valiant one adorned with a powerful right arm—the abode of his sword—vigorous in seizing the priceless pearls scattered from the frontal globes of the troops of proud elephants of all his enemies, his elder brother's warrior, a friend of the poor, śrimat-Rakkasa was ruling Beddoregare ;—

Prosperity to the Jina-sāsana. A resident of śri-Belgola, śrimat-Anantaviryyayya, the beloved disciple of śri-Gonāsēna-pandita-bhāṭṭāraka, who was the beloved disciple of śri-Birāsēna-siddhānta-dēva, acquired Peggadūr and the new trench, secure against obstruction.

Witnesses to it :—They of the Ninety-six Thousand, the five tributary chiefs, the Peddoregare seventy, and the eight householders.

Guardians of this :—The four Malepar (or hill chiefs), the Five Hundred, and the five ? garland-makers.

Whoso destroys Śripurusha¹-mahārāja's gift destroys Bāṇāśi, a thousand Brāhmans and a thousand tawny cows, and is guilty of the five great sins. Whoso protects this acquires great merit.

Chandanandiyayya's writing. Grant of the Peggadūr basadi.

¹ So apparently in the latest impression ; but in those given in my first edition and in *Ind. Ant.* vi, 102, it was clearly Śripurada. It is doubtful if Śripurusha would have been read unless for this name being now familiar. It looks more like Śrī-parama-mahārāja.

5

Date 1000 A.D.

Be it well. Fortune.

In the Śaka year 921, the year Śārvvari, the full moon day of the month Phālguna, Uttara-Bhādrapada, Sunday,—Ganagūr Biha-gāmunda's son Hañcha[da] rma-setti, having served with Kamindora and finished his time,—made (or established) Kälür, and by the power of his arm having acquired Bōkanahalli in Mullūr-nād, Gorahalli of Hakādivādi, and Kūdalür of . . . -nād ;—first bathing away the guilt, and worshipping Rāmēśvara,—together with ? nine fowler's (front) yards, gave for *dharma* a *khanḍuga* of land.

Whoso destroys this *dharma* incurs the guilt of destroying tawny cows.

6

Date 1255 A.D.

Be it well. In the victorious increasing Śaka year 1177, the year Rākshasa (the mouth) Vaiśākha, the 11th day of the bright fortnight ; in the time (of the auspicious reign) of śrimat-pratāpa-chakravarti Hoysana bhujabala śrī-Vira-Nārasimha-Rāya :—Sōmaiya, the son of Bīra-gavuda of Kaligōdu, shouting—, Bumbiya-nāyaka himself, taking with him his servants Bīmaiya and Sōmannā, fighting with him, he fell. In order that Sōmaiya may attain to the world of gods, Māri-gavuda who was born with him, and Māyiga, the son of that Sōme-gavuda, have prepared and raised this *bīragol*. Great prosperity. Fortune.

7

Date 1285 A.D.

Be it well. In the victorious increasing Śaka year 1208, the year Pārthiva, (the month) Vaiśākha, the 12th day of the bright fortnight ; in the time of the increasing reign of śrimat-pratāpa-chakravarti Hoysaṇa bhujabala śrī-Vira-Nārasimha-Dēvarasa :—Māra-Tamma of Kaihigōdu, joining fight with his boasting bitter enemies, fell in the fight.

In order that Māra-Tamma may attain to the world of gods, his younger brother Maleya-nāyaka, and his sons Sōmannā this *vīrayal*.

Great prosperity. Fortune.

8

Date about 1371 A.D.

Be it well. Fortune.—Doing obeisance to Viṇāyaka the all-learned guru, and to the goddess Sarasvatī, so far as I am able an auspicious Śāṣana will I make ¹.

Be it well. Fortune.—The disciple of Avidyāmrityu-bhāttāraka of the auspicious Purushottama-parshad, Bōdhārūpa-Bhagavar, had this stone Śāṣana made for (the god) Mahādēva of Pālāyūr. That whoso among the Śrīvaishṇavas of the Eighteen countries, the Valaṇjiyar (merchants) of the Eighteen countries, the arm-bearing Thousands of the Eighteen countries, or the Brāhmaṇas of the Eighteen nāḍus, seeing it, will dutifully maintain it, is this stone Śāṣana set up.

Whoso does not pay as laid down by the *amachehān* after examination of the temple and the requirements of the worship, incurs the penalty of the man who murders his own father, or takes to wife his own mother, or murders the king of the very nāḍu in which he

¹ The translations of the vernacular portions of this inscription and the next are in parts tentative.

was born, or cuts off the nose of him who having bound on the right side seizes on the left, or marries a woman within the prohibited degrees of relationship.

The Valañjiyar of the Eighteen countries and others . . . will have the daily expenses and other provisions noted in the treasury accounts of the temple read out once a year, and see that each item mentioned therein which has been omitted to be carried out is properly conducted as directed.

9

Date about 1371 A.D.

Be it well. Fortune.—Doing obeisance to the guru by devotion,—Bṛihaspati (Jupiter) being in conjunction with Kanyā (Virgo), in the great month named Vṛiśchika (Scorpio), on the day following Bṛihaspati's (that is on Friday),—a universal sāsana, a sāsana for the guru, who is a form of joy, will I, Bōdharūpa, make even at the holy Bhagandāśrama also.

When Mēlpundi-Kunniyarasa was ruling the nādu,—Bōdharūpa-Bhagavar-arasu of the auspicious Purushottama-parshad, with others, had a copper plate engraved. Whoever stops for a day the daily expenses laid down in the plate, whether male or female, including Kunniyarasa (himself), violates the order of the king ruling this nādu. The penalty for such violation for one day is 12 *kāṇam* and twice the offerings for the god ; and when continued for a whole week, 12 *kaliñju* of gold of 7 touches to the king.

There will be 17 perpetual lamps. The quantity of rice to be supplied by the *poduvāl* for daily offerings, etc., is 26 *nāli*. For the high oblation there will be 2 *nāli*, and for flowers 4 *nāli*. There will also be supplied daily 32 garlands of flowers and 6 lamps in the month of Vṛiśchika.

Whoso does not pay as laid down by the *amachchān* after examination of the temple and the requirements of the worship, shall be looked upon as a traitor conspiring to murder the king of the very nādu in which he was born, and incurs the penalty of the man who cuts off the nose of him who having bound on the right side seizes on the left, and of one who takes to wife a woman within the prohibited degrees of relationship. Should the king be indifferent towards a man who does not pay the above fine, even after seeing and hearing him, the people of his nādu will curse him.

The people have to perform five items of service, of which the Mahābhārata is one. If even a single item of the expenses is stopped, the penalty shall be $2\frac{1}{2}$ *kāṇam* for every day.

May the arm-bearing Thousands of the Eighteen countries and the Valañjiyar protect the Vaganda temple. May the ascetics and the king ? prosper.

Whatever is omitted here may be found in the treasury register and the copper plate.

Pakandala-āyāri's writing.

10

Date 1544 A.D.

Obeisance to Śrī-Sāntinātha. Be it free from obstruction. Be it fortunate.

May it prevail, the auspicious supreme profound syād-vāda, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. Of the Śrī-Mūla-sangha, Dēsi-gaṇa, Pustaka-gachcha, Kuṇḍakundānvaya, and Ingaleśvara circle, a bee intoxicated from the lotus feet of Gummata-Jinēśvara, the lord of the auspicious Belugula-pura, promoter of the religious merit of the time, (was) Dharmāchārya, whose titles were as follows :—nourishing the groups of lotuses the learned, he at the same time drove away the darkness from the minds of evil-speakers proud as the tortoise that bears up the earth, upholding the character of a Digambara

shining ornament, he ever protected the ruddy goose the Bhavyas (or Jains),—thus was the sun Pandita-dēva ever distinguished with the rays his gentle speech.

Be it well. The auspicious Āchārya of the circle of the royal rājagurus, the great lord of powerful orators, a Brahmā of royal speakers, emperor of all the learned, preserver of the life of Ballāla-Rāya,—distinguished with these and many other titles, was śrimach-Chāru kīrtti-Pandita-dēva; the disciple of whose disciple's disciple was śrimad-Abhinava-Chāru kīrtti-Pandita-dēva; whose beloved disciple, his elder brother's disciple, śrimach-Chāru kīrtti-Pandita-dēva's fellow-student, śrimach-Chhāntikīrtti-dēva¹, in the Śaka year 1466 expired, the year Krōdhi being current, on the 15th of the bright fortnight of Kārtika, caused to be written a stone inscription as follows :—

His guru śrimad-Abhinava-Chārukīrtti-Pandita-dēva,—when, for the promotion of religious merit in the Kali age, Śanti-tīrthēśvara and Anantanātha-svāmi themselves came and manifested themselves from the Suvarnāvatī river in the Śaka year 1453, the year Vikritu, in Chaitra,—having paid a visit to the basadi of Śantinātha-svāmi who dwells on the summit of Anjanagiri, and made on the crest of the hill a basadi of wood—in the year Khara, in the month Chaitra, he caused it to be consecrated by the hand of his own younger brother Konasanagudda Śāntopādhyāya, and left instructions for the erection of a stone basadi.

After that, in the following year Krōdhi, the 15th of the bright fortnight of Kārtika, the stone work done to the foundation and the *hāladhāres* were as follows :—to all the *halaru* of Bemmatti Būtanahalli and Maganakere belonging to Nanjarāyapattana, paid for stone work ga 200 honnu ; to Ādi-Śri-Avvagal of Hanasoge² for having the stone work of the inner shrine done by Bhujabali-Śri-Avvagal of Ammana-Hosahalli, paid ga 30 honnu ; to his guru śrimach-Chārukīrtti-Pandita-dēva for two sets of three *hā/adhāre*, and for a curtain for the centre door at the one time of the offering, paid ga 50 ; and for a curtain at the distribution of food ga ? 50.

In the year Śubhakṛitu, the 15th of the bright fortnight of Phālguna, all the *halaru*, the Kannadiga *halaru* and Nānādēsi *halaru* of Bidire and Sītālamalige for (the god) Śāntīśvara of Anjanagiri made a *dharma* and had it written in their dharma sāsana, saying the 81 paṇa due for the footpath that we have built, we will give for distribution of food. Whoso fail in this dhārmā are guilty of murdering cows and Brāhmans.

In the Śaka year 1465, the year Śubhakṛitu, the 13th of the bright fortnight of Chāitra, Wednesday, the Vṛishabha-lagna, the family consecration was performed of the three sets of *dēhāragalu*³. For a dānaśāle the price of the Hallivayalu paddy field, 70 ga, and the sum given to the *kōlāyaru* for work at the new paddy field, 50 ga, both together an outlay of 120 ga, was received from śrimach-Chārukīrtti-Pandita-deva's disciples Ādi-Śri-Avvagal of Hanasoge and Bhujabali-Śri-Avvagal, 24 ga; Basavapaṭna Anantamati-Avagal paid through Nēmi-Śri-Avvagal 24 ga ; Muddi-setti's Vijayi paid through Śri-Avvagal 10 ga ; through Mulunganahalli Ādyakka was paid 12 ga ; from Haruva-setti and Vijeyāṇa-setti, 30 ga ; from Kaunansūr Dēvaramma-setti, 12 ga ;

Three usual imprecatory verses.

That the dharma here made may endure as long as sun and moon has it been engraved in a sāsana. Great good fortune. Śri, Śri.

¹ i.e. śrimat Śāntikīrtti-dēva.

² It is a matter of special interest to note the existence of this sisterhood of Jain holy women mentioned in this inscription—Ādi-Śri-Avvagal, Bhujabali-Śri-Avvagal and so on, each probably attached to some temple. They may have been widows who had adopted a religious life.

³ ? Bodyguards.

11

Date 1693 A.D.

Be it prosperous.

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds.

I praise the right tusk of the sportive Boar,—may it protect us,—on which the Earth, uplifted by it, was like a spot.

Be it well. In the year 1615 of the victorious increasing Śalivāhana era, the year named Śrimukha, the 12th of the bright fortnight of Pushya, Krishṇappa-Nāyaka, the son of Vēṅkaṭādri-Nāyaka and grandson of Krishṇappa-Nāyaka of Bēlūr, of the Kāśyapa-gōtra and Āpastamba-sūtra, caused to be written and given to Yōgapaiya, the son of Puṭṭarasaiya and grandson of Subrahmanyā-dēva, of the Vaśishṭha-gōtra, Asvalāyana-sūtra, and Rik-sākha, a deed of gift of a village as follows :—Within the Bēlūr country, which formerly the rājādhīrāja rāja-paramēśvara-śrī-vīra-pratāpa śrī-vīra-Krishṇa-Rāya-Dēva-mahārāya bestowed on our great-great-grandfather, a Gōvinda to the ocean, perfumed with camphor, in war a Bhīma, boon lord of Maṇināgapura, obtainer of a powerful kingdom, Yara-Krishṇappa-Nāyakaraiya—in the Nirugundi-stala of Tungi-nād in Arakalgōḍ, the village of Kattepurā—situated east of Koniganahalli, west of the land to the south of the Hēmāvatī river, and north of Niluvāgilu,—together with Hirumanahalli,—to the east of Ippugalale.

We, Krishṇappa-Nāyaka (descent, as above, repeated) to Yōgapaiya (descent, as above, repeated) having given the village of Kattepurā, together with Hirumanahalli, in the said tithi, at the auspicious time of the Makara-sankramana, with presentation of a coin and pouring of water, that, acquiring the eight rights of full possession belonging to this village, namely, present profit, future profit, hidden treasure, underground stores, springs, minerals, actualities and possibilities, you, your offspring and descendants, as long as sun and moon endure, with power of gift, exchange or sale, may continue to enjoy them in comfort, Krishṇappa-Nāyaka, the son of Vēṅkaṭādri-Nāyaka and grandson of Krishṇappa-Nāyaka, of the Kāśyapa-gōtra and Āpastamba-sūtra, to Yōgapaiya, the son of Puṭṭarasaiya and grandson of Subrahmanyā-dēva, of the Vaśishṭha-gōtra, Asvalāyana-sūtra and Rik-sākha, have caused this deed to be written and given.

The just witnesses to this :—Sun and moon, wind and fire, sky, earth and water, heart and mind, day and night, morning and evening.—these know the deeds of a righteous man.

Of giving or protecting a gift, than giving, protecting a gift is better ; by giving, svarga is obtained ; by protecting a gift, the eternal state. Than giving oneself, to protect another's gift is twice as meritorious ; by taking away another's gift one's own gift becomes fruitless. Land given by oneself is a daughter, that given by one's father is a sister, that given by another is a mother ; therefore land given must not be abandoned. An only sister to all kings in the world, neither to be enjoyed nor taken in marriage, is land given to a Brāhmaṇa.

(Signed) śrī-Krishṇa.

12

Date 1782 A.D.

Linga-Rājēndra-Vadeyar

Vi

Sidhalingappa, deputy (guru) of Kodagu, caused the repairs to be made in the year Śārvati, the 13th of the bright fortnight of Kārtika.

The śrimad-rājādhīrāja rāja-paramēśvara prahuḍa-pratāpa apratima-vīra-narapati, seated on the jewelled throne of the Kodagu samsthāna, ruling the empire of the world; of the Bhāradvāja-gōtra, Āśvalāyana-sūtra and Rikshabbhānukādhyāya; of the Vīra-Śaiva religion; Appājēndra-Vadeyar's son, Linga-Rājēndra-Vadeyar—

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well—the 4881st[year] of the victorious increasing Kali (era) having expired, the year Vikāri being current, on the 10th of the dark fortnight of Māgha, Wednesday, at 7½ hours of the daylight,—submitted to the will of Śiva (*i.e.* died).

At this time of his becoming subject to Śiva, the moon to the waters of the womb of that Mahārāja (*i.e.* his son), Vīra-Rājēndra-Vadeyar, being in his presence, performed the funeral rites,—and, according to his orders, had his tomb made in Mahādēvapura, had a temple built and the god Basavēśvara consecrated above the tomb, and had a matha of the Murige sect erected. And, to provide for the worship at all times of the gaṇas and of this god, assigned this Mahādēvapura land, in the year Nala, on the 1st of the bright fortnight of Chaitra, Friday, setting up (boundary) stones, stamped with the linga, to the villages of Chikka-Harade, Jambūru, Bēlūru, and Basavanahalli,—and caused a deed of the gift to be written and given.

The repairs were begun in the year Śārvāri, on the 13th day of the bright fortnight of Kārtika, and completed in the year Śubhakritu, on the 10th of the bright fortnight of Vaiśākha, Monday.

13

Date 1796 A.D.

At the feet of Niranjana-dēva of the Abbi matha, deputy of Sāntavīra-svāmi, the deputy of the Pākōdu Mahanta-svāmi Mallikārjuna-svāmi, disciple of the Murigi-svāmi.

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well. In the year 1718 of the victorious increasing Śalivāhana era, the year Nala being current, on the 1st day of the bright fortnight of Chaitra, Friday (8 April 1796),—When, dedicated by the lotus hands of the svāmi of the Sidhapura matha, who was follower of the doctrine of those enthroned in the upper cave at Śivaganga and of the Vīra-Śaiva religion; the śrimad-rājādhīrāja rāja-paramēśvara prahuḍa-pratāpa vīpratima-vīra-narapati, seated on the jewelled throne of the Kodagu samsthāna, was ruling the empire of the world;—of the Bhāradvāja-gōtra, Āśvalāyana-sūtra, and Rukshabbhānukādhyāya, Appājēndra-Vadeyar's grandson, Linga-Rājēndra-Vadeyar's son, Vīra-Rājēndra-Vadeyar wrote and presented a renewed deed of gift as follows:—

Whereas the two villages which formerly, in the year 1650 of the Śalivāhana era, the year Kilaka, on the 2nd day of the bright fortnight of Kārtika, Wednesday (23 October 1728), our senior grand-uncle (grandfather's elder brother) Dodda-Virappa-Vadeyar,—in addition to the two villages Hosalli and Jigattalli which had formerly come to the Abbi-matha of Yadava-nād,—when Dodda-Virūpāksha-svāmi paid a visit to Maṭikēri, holding his feet and making petition, in order to obtain merit as long as sun and moon endure, newly presented to the Abbi-matha the Bāchalli village, having a ground rent of 16 varaha; and these three villages, Hosalli, Jigattalli and Bāchalli, had been made over to the Abbi matha, with the erection of (boundary) stones stamped with the linga, in the presence of the people of the four (boundary) villages.

On this 1st day of the bright fortnight of Chaitra, Friday,—in order that our father and all ancestors may attain to the eternal Śiva-lōka,—we have written a renewed gift of the land on a copper plate and presented it.

And within the four boundaries of these three villages, Hosalli, Jigatalli, and Bāchalli, which belong to the Abbi maṭha, the eight rights of full possession, namely, hidden treasure, underground stores, springs, timber, minerals, present profit, future profit, actualities and possibilities, etcetera,—the whole of that land, as an offering to Śiva, in order that, performing the worship of the ganas and continuing the work of merit as long as sun and moon endure, at the time of Śiva-pūjā blessings may be continually invoked with the hymn of benediction (saying)—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty,
Faith in thee, knowledge, long life, (objects of) desire,—(of these) be thou giver to me, Śankara, from age to age—
have we written and given this renewed gift of land.

Witnesses thereto :—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, and the two twilights ; these know the deeds of a righteous man.

Than making a gift oneself, to protect another's gift is twice as meritorious : by taking away another's gift one's own gift becomes fruitless.

The said grant of land was according to order written on Friday by the private secretary Śambhaiya.

14

Date 1796 A.D.

At the feet of Śāntavīra-svāmi, deputy of the Kodali Mahanta-svāmi, the deputy of Mahā-Murigā-svāmi.

Adored be Sambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well. In the year 1718 of the victorious increasing Śalivāhana era, the year Nala being current, on the 1st day of the bright fortnight of Chaitra, Friday (8 April 1796),—When, dedicated by the lotus hands of the crown svāmi of the Siddapura maṭha, who was follower of the doctrine of those enthroned in the upper cave at Śivaganga, and of the Vira-Śaiva religion ; the śrīmad-rājādhirāja rāja-paramēśvara prahuda-pratāpa apratima-vīra-narapati, seated on the jewelled throne of the Kodagu samsthāna, was ruling the empire of the world ;—of the Bhāradvāja-gōtra, Āśvalāyana-sūtra, and Rukshabhānukādhyāya,—Appājēndra-Vadeyar's grandson, like the moon in raising the waters in the womb of Linga-Rājēndra-Vadeyar,—Vira-Rājēndra-Vadeyar, as an offering for Śiva, granted a deed of gift as follows :—

When the svāmi visited this Mahādēvapura maṭha, performing obeisance to him with the eight members and holding his feet, in order to obtain merit as long as sun and moon endure, he wrote and made over *uttār* land as follows :—as an offering for Śiva, to the matha 700 bhaṭṭis of paddy, the produce of this land having a bijavari of 17 bhaṭṭis ; and to the matha for extra expenses, the ground rent of the villages marked out by the erection of stones with the stamp of the linga and presented, as follows :—from Chikka Harade and Jambūru villages, whose bijavari of 43 bhaṭṭis has a ground rent of 39 varaha, deducting the former grants for pura-varga, dēva-mānya, and bhūta-uttāra, altogether $6\frac{1}{2}$ varaha for bijavari of $6\frac{1}{2}$ bhaṭṭis, the ground rent of the remaining free land, $36\frac{1}{2}$ varaha for bijavari of $36\frac{1}{2}$ bhaṭṭis ; from Bēlūru, belonging to Theuka-nād-mande in Yadava-nād, with Gudugūru in Basavanahalli, the two

villages having a ground rent of 50 varaha for bijavari of 50 bhattis, deducting the former grants for pura-varga, dēva-mānya, bhūta-uttara, and nāyi-māṇu, altogether a ground rent of $17\frac{1}{2}$ varaha for $17\frac{1}{2}$ bhattis, the ground rent of the remaining free land, $32\frac{1}{2}$ varaha for a bijavari of $32\frac{1}{2}$ bhattis. Total, from the 4 villages, after deducting the former grants, ground rent of free land coming to the māṭha,—69 varaha, and 700 bhattis of produce.

Having presented this in this tithi, with the erection of stones stamped with the linga, in the presence of the people of the four villages,—with the desire that father and all other ancestors may attain to the eternal Śiva-lōka, there are given, within the four boundaries of these villages marked out by the erection of stones stamped with the linga, the eight rights of full possession, namely, hidden treasure, underground stores, springs, timber, minerals, present profit, future profit, actualities and possibilities, etcetera; and the whole of that land, as an offering to Śiva, in order that performing the worship of the gaṇas, at the time of Śiva-pūjā may be recited the hymn of blessing (saying)—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty,
Faith in thee, knowledge, long life, (objects of) desire,—(of these) be thou giver to me, Śankara, from age to age,—
has been written and given this grant of land.

Witnesses thereto:—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, and the two twilights; these know the deeds of a righteous man.

Than making a gift oneself, to protect another's gift is twice as meritorious: by taking away another's gift one's own gift becomes fruitless.

Approval to the gift of land in my own hand,

(Signed) śri-Vi.

15

Date 1808 A.D.

Kali expired 1909.

16

Date 1815 A.D.

In the year Yuva, the 5th of the bright fortnight of Jēshṭha; the Virakta-māṭha or Chilala Śāka-svāmi.

17

Date 1820 A.D.

Be it well. In the year 1739 of the victorious increasing Śālivāhana era, the year Īśvara, on the 2nd of the dark fortnight of Jēshṭha, Sunday, (1st June 1817), the 1,796,392nd Kali day,—on this auspicious day,—like a pārijāta to the milk ocean the Chandra-vamśa, born in the Bhāradvāja-gotra, of the Āśvalāyana-sūtra and Rik-sākha, proficient in supporting the Vira-Śaiva religion, seated on the illustrious jewelled and beautiful throne in the ancient Kshīra-nagara¹ in the auspicious Kodagu-samsthāna, a sun in unequalled valour and glory, of uninterrupted splendour, of a fame which illuminated all the points of the compass, a Yudhishthira in upholding all manner of royal virtues,—the mahārāja-Appāji-Rājendra's grandson, Linga-Rājendra-Vadeyar's son, śri-Lingga-Rājendra-Vadeyar, reflecting that by the

¹ Hālēri.

performance in this world of good deeds must be obtained the perfection of fruit in both this world and the next, and that with that object he should cause to be set up a Śiva-linga as an act ensuring the acquisition of the highest merit, so resolved in his mind,—And on that day, in an auspicious moment, having commenced the erection of a beautiful new Ōmkārēśvara temple, a lotus ornament to the earth, which with its skilfully designed maṇṭapas, etcetera, might be called a royal lotus,—from that time to the year Vikrama, the 12th of the bright fortnight of Chaitra, Sunday, (26th March 1820), or 2 years 9 months and 25 days,—on that auspicious 1,797 421st Kali day,—having completed all the preparations for this great wonder, he caused to be set up the fortune-bestowing Śiva-linga named Ōmkārēśvara, and satisfied his desires ;—that is to say, through the power bestowed by the great mercy of the holy Chan draśekhara, the said divine purpose fulfilling every wish of the mind, the setting up of the Śiva-linga was perfectly accomplished.

Whoso with devotion praise the holy Mahēśvara, to them at all times whatever merit may be obtained will itself become perpetual : which, that it may be known to all people, has this sāsana been written. Be it prosperous.

Yearly, for the gods Ōmkārēśvara, Kumārēśvara, and śri-Nandiśvara, to be continued in perpetuity as long as sun and moon endure, for the daily service, for the offering of food, for the perpetual lamp, for the general service, for the five lunar observances, and for the salaried servants, are granted 1,221 one thousand two hundred and twenty-one Kanṭhirāyi varaha ; which money, with remission on grain, cloths and other articles, to be granted every year from the palace-divān's office treasury for the support of religion, being appointed to be spent on the services,—it is directed that at the three seasons divine worship be carried on according to the sāstras without intermission, that a daily inquiry be held, and that the accounts and papers of this temple be examined annually.

Such is the decree for the allowance. By order. The Kali year 4922, the year Vikrama, the 22nd of the true Jēshṭha, Monday.

(Signed) śri-Linga-Rājendra-Vadeyar.

18

Date 1831 A.D.

In the year Khara, on the 1st of the dark fortnight of Kārttika,—Channaiya's guru Rājaiya's younger brother's son Channa, for the worship of incense and lights to the god Mallikārjuna,—having made obeisance to Vi(ra-Rājendra)-Vadeyar,—presented as described
Set up at sunrise.

19

Date 1831 A.D.

. . . the 1st of the dark fortnight,—the devotional copper-tablet that Vira-Vadeyar set up at the Aigala-matha of the [Hālēri] land in (memory of) the courage of Hālēri Mamadai-arasa's? son.

20

Date 1831 A.D.

In the auspicious year named Khara, on the 10th of the bright fortnight of Āsviṣa,—to Siddalinga-svāmi of the Yedatore-matha.

21

Date 1831 A.D.

The holy god Gangādhara.
Vira-Rājēndra-Vadeyar.

22

Date 1841 A.D.

In the Śālivāhana-śaka year 1763, the year Śārvari, the raiyats of the Kiggatū ten nāds have through their faith repaired the temple of the god Rāmēśvara of Irpi on the Lakshmantirtha (river).

23

Date 1842 A.D.

Sōmaśēkhara Śiva-yōgiśvara, (spiritually) born from the lotus hands of Śāntavīra-svāmi, deputy of the holy Murigi-svāmi, in the Kali year 4643 expired, the year Sōbhanakṛitu, on the 2nd of the bright fortnight of Kārttika, Monday, under the constellation Rōhini, before 7 o'clock in the morning, erected the *kalasa* over this throne.

24

Date 1597 A.D.

. Be it well. In the year 1519 of the victorious Śālivāhana era, the year Hēvilamba, on the 5th of the bright fortnight of Āsvayūja, Tuesday,—of the gōtra, Āśvalāyana-sūtra and Ruk-śākha, Nanjarāyapattana Śrikanṭha-Rājaya's son Rudragaṇa made to a grant of land at Ganagūr, in order that his father and mother and forefathers might attain to a station in Kailāsa. Whoso destroys the village granted (is guilty of) his father and mother, and (incurs the anger) of (the ruler) of Nanjarāyapattana Fortune.

25

Date 1824 A.D.

Vi

Maharaja Veer Rajender Wadeer¹

Be it well. In the year 1743 of the victorious Śālivāhana era (= 1822 A.D.), the year Ishu, on the 11th of the bright fortnight of Pālguna, Sunday, the 1,798,128th Kali day, on this auspicious day,—When, a tree of paradise from the milk ocean the Lunar race, born in the Bhāradvāja-gōtra, of the Āśvalāyana-sūtra and Rik-śākhā, fully conversant with the Vīra-Śaiva creed, seated on the beautiful throne resplendent with clustres of jewels in the immaculate Kshīranagara², situated in the fortunate Kodagu samsthāna, eclipsing by the glory of his valour the brightness of the sun, an Ākhaṇḍala (Indra) of unbroken (*akhanda*) wealth, celebrated with a fame which pervaded all the points of the compass, in possessing all distinguished royal virtues a Yudhishthira.—the Mahārāja Linga-Rājēndra-Vadeyar's grandson, Linga-Rājēndra-Vadeyar's son, śrī-Vira-Rājēndra-Vadeyar, with justice, mercy and rectitude was ruling the empire of the world, at all times devoted to meditation on

¹ In English capital letters.

² Halēri.

Mahādēva ;— after some time, the elephants in his country having increased beyond bounds, were causing destruction to the fruits and crops raised by men for their sustenance, killing wayfarers, and doing damage to the houses,—so, when the subjects respectfully petitioned that they were unable to bear these calamities, considering in his mind that it is the duty of a king to put down the evil and uphold the good, he prayed to Gaurīdhava (Śiva) to give him power to remove these troubles, and having gained the help of Sāmba-Śankara's (Śiva's) supreme favour, from that date to the year Tāraṇa (= 1824 A.D.), the 12th of the dark fortnight of Chaitra, Monday,—2 years, 1 month and 25 days,—to the 1,798,913th Kali day,—during those days, going among the herds of rutting elephants ranging in the midst of the forests by means of his painted chariot like a lion, he made good the pronunciation of *gaja* (elephant) in the popular form *ajā* (goat).

The number of elephants which by the valour and power of his arm he in various ways brought to an end, and of those which by his orders trained soldiers captured alive with chains, is as follows :—In the year Chitrabhānu (1822 A.D.), on the 10th of the dark fortnight of Āshāḍha, in Nanjarāyapattana tālōk, elephants killed 6, captured 9 ; on the 7th of the dark fortnight of Srāvana, in the same tālōk, elephants killed 42, captured 22 ; on the 5th of the bright fortnight of Adhika Āśvayuja, in the same tālōk and in Uluguli-Mūḍigēri-nād, elephants killed 47, captured 15 ; on the 11th of the same bright fortnight, in Nanjarāyapattana tālōk, Horūr-Nūrokkal-nād and Uluguli-Mūḍigēri-nād, elephants killed 34, captured 6 ; on the 11th of the bright fortnight of Nija Āśvayuja, in Nanjarāyapattana tālōk, elephants killed 20, captured 6 ; in the year Svabhānu (1823 A.D.), on the 5th of the bright fortnight of Nija Chaitra, in Kodagu-Srīrangapattana, elephants killed 4, captured 18 ; on the 3rd of the bright fortnight of Vaiśākha, in Bettiyatta-nād and Channanakōṭe, elephants killed 21, captured 41 ; in the year Tāraṇa (1824 A.D.), on the 12th of the dark fortnight of Chaitra, in Kiggaṭtu-nād, elephants killed 10, captured 40 ; on thirty other days, elephants killed 49, captured 24 ;—altogether, in thirty-eight days, elephants killed by his own hand 233, captured alive by hand by trained soldiers according to order 181 ;—total of both 414.

In this manner the desires of all being accomplished, astonishment was expressed as follows :—In the forests, herds of elephants, towering like mountains, hid the sun as when the sky is overcast with storm-clouds, and roamed about trumpeting ; but with seven-tongued weapons (fire-arms) like thunderbolts he slew them in a moment, while men captured alive stout and lofty rutting elephants as if they were mice,—this was indeed a marvel.

26

Date 1544 A.D.

In the year 1466 of the auspicious Śālivāhana era, the year Krōḍhi, on the 1st of the bright fortnight of Chaitra,—śriman mahā-mandalēśvara Changāluva-Śrīkanṭharasu granted to Lingaṇ-odēr-dēva the land belonging to Bagutanakōṭe, free of all imposts. Whoso destroys this free grant will be in a dreadful hell.

27

Date about 1220 A.D.

(Very much effaced).

. Munivarāditya had Herūr built Alapa of Herūr did this and Changāluva had it decorated. Munivarāditya sending for Malala . . . appointed him as *pattana-svāmi*

28

Date 944 A.D.

(The greater part is effaced).

Be it well. In Saka 866, the year Krōdhi, ma, cutting off his head, died. His family gave Whoso destroys this has slain tawny cows on the banks of the Ganges and killed a Brāhmaṇa. Būchaga's mother, as a memorial of the death of her son, had this set up. Bavanayya wrote it.

29

Date 1857 A.D.

In order to repair and construct anew as a Śivālaya the ancient stone temple of Mahādēva on the Kunda hill in Beṭṭiyattu-nād, where Īśvara appeared,—the Takka-mokastaru of this nād, with all the people, and also the Takka-mokastaru of Kakkēri village in Ammati-nād, having agreed together, began the work in the year 1776 of the Śalivāhana era, (1854 A.D.), the Kali year 4955, the year named Ānanda, on the 18th of the month Tulā, the 15th of the bright fortnight of Kārttika, Thursday, at an auspicious moment, on the expiry of the 1,810,060th Kali day.

And for the restoration of this great (sacred) place. Maneppandra having provided a fund, as an offering to Īśvara,—list of people who rendered service:—Kandeyarāvuta śānabhāga Brāhmaṇa-Venkapaiya, subhedār Kodandēra-Mudaiya, and pārupatyagār Maneppandra-Puehaiya assisted by having made. Kodandēra-Mēdaiya assisted by having the door-posts made. Saṇvandra-Bōlaiya, Maṇinde-Timmaiya-gavuda, and Chinne-gauda's (son) Channappa assisted with the god's water-pipe, curtain and stairs. The jahāgīrdār of Kunda-grāma, Hayāt-Khān-sābi, assisted with the Nandiśvara in front.

In this manner all the people united, and by the favour of Śiva completed the work of restoring this Śivālaya in the year named Paingala (1857 A.D.), on the 15th of the bright fortnight of Vaiśākha, Friday, at an auspicious moment.

To those who performed this service . . . will be welfare (*saukhyā*) in this world, and salvation (*mukti*) in the next.

30

Date ? about 1050 A.D.

. when Kodangāla . . . son was ruling—Biliya-setti, falling with devotion at the feet of all the yatis, gained this glory of the gods.

Prosperity to the Jina sāsana. The lord of Maduvanga-nād, Kiviriyayya, kept the vow for twelve (days) in the Changala basadi and expired. His sons Baki and Buki set up this.

31

Date ? about 1050 A.D.

Prosperity to the sāsana of the Jinēndras, a destroyer of sin, a sun in dispersing the darkness the doctrines of evil sects.

Be it well. Fortune desiring the other world, benefactress of others, without hesitation deciding 'I will obtain *mukti*', taking leave of her relatives, she gained the tomb,—the wonder of all, Jakkiyabbe. The *mantraki* of

Chandiyabbe-gāvundi, śrāvaki of Kastūri-bhāttāra, Jakkiyabbe performed *sanyasanam* and expired. Her husband, the chief śrāvaka Edayya. Fortune.

32

Date 1278 A.D.

(Very much effaced all down the middle of the stone.)

Be it well. Fortune. In the year 1201 of the . . . Śakas¹, the year Bahudhānya, on the . . . of the dark fortnight of Vaiśākha, for the god Mallikārjuna of Malapanahalli a grant of lands was made by Hiriya-Viraṇna and Chika-Viranna. (Details of the lands. Usual imprecations.)

33

Date ? 1176 A.D.

Be it well. When śrīman mahā-maṇḍalēśvara Vira-Chōla-Koṅgāluva-Dēva was ruling the kingdom of the world:—Tāyi²-Padumala-Dēvi, Sōmala-Dēvi, Tōlūr Duddarasa, Balleya-dandanāyaka, and Hadiyera Kirikaṇa,—all these being present, in the year Manmatha, the month Kumbha, Sunday, the 10th, he granted in the Mullu-nād Seventy, for the children's children of An̄mattamma³ to raise and receive customs dues as follows:—good ox, free; headman's fee—for each hamlet in Ganahūr, 5 *hāṇa*; tribute money—for each hamlet in Ganahūr, 5 *hāṇa*; king's tax, and pandal money, free; except the Gaṅga fixed rent, tax on income and gifts, forced labour, demand, fines for and all such, free.

Whoso speaks of failing in the grant made by Vira-Chōla Koṅgāluva-Dēva is guilty of slaughtering cows and Brāhmans on the banks of the Ganges, and of Brāhmaṇa murder.

In the Seventy, 5 *gula* of *bhatta* will be given for each house to Gangōja and Būchana.

34

Date 1064 A.D.

Be it well. Of the hundreds of years elapsed since the time of the Śaka king, the 986th, the year Krōdhi, being current, on the 9th of the dark fortnight of Chaitra in that year, Tuesday, under the Pūrvvā-Bhādrapada nakshatra, at the rise of Mīna (Pisces):—

Be it well. Having crossed completely over the deep ocean of nectar, the *āgama* which issued from the lotus mouth of the holy Arbaṇ-paramēśvara parama-bhāttāraka, whose lotus feet are illumined by the rows of gems set in the crowns of all the gods and demon lords,—śrīmad Guṇasēna pāṇḍita-dēva gained the abode of Mōksha-Lakshmī.

His guru, skilled in unfolding the essence of the *siddhānta*, Puṣpasēna-vratīndra; his eminent sangha, the Nandi-sangha; lord of the Dravīla-gana of the great Arungulāmnāya; proficient in the supreme ārhantya and other the three jewels, all the great science of grammar, *āgama* and others, and the six established systems of logic;—thus was the vratipati Guṇasēna-āryya, praised of āryyas.

¹ The original seems to be *ubhayat Syakuta varusha*. Perhaps meant for *jayābhūdaya-Śaka-varusha*.

² Mother:—the queen mother

³ This seems to be the name of a person, as though *appa* means elder brother, and *tammo*, younger brother, when combined they do not double the *t* as here, nor take the singular termination. It is also unlikely that provision was being made by so many donors for the grandchildren of the elder and younger brothers of all of them.

35

Date 1058 A.D.

Written by Dharmma-setti¹. Be it well. In the 980th Śaka year, the year Vilambi, at the time of the uttarāyana-sankrānti,—śri-Rājēndra-Komgālva, for the basadi his father had had made, granted in Hāruvanahalli, Arakanahalli, and Niḍuta *gōdu* 3 khanduga, and similar grants in other villages (named), with the oil from one oil mill. Śri-Rājādhirāja-Komgālva's mother, Pōchabbarasi, had (the grant) made to her guru Guṇasēna-pandita-dēva, of the Dravila-gana, Nandi-sangha and Arungal-ānvaya, and given with pouring of water.

Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

36

Date about 1070 A.D.

(Nearly all defaced.) A memorial to some one who died,—perhaps Prithuvī-Komgālva's queen.

37

Date about 1050 A.D.

Be it well. Śri-Rājādhirāja-Komgālva's mother Pōchabbarasi, lay disciple of Guṇasēna-pandita-dēva of the Dravila-gana, Nandi-sangha and Arungal-ānvaya, had this basadi made. Great good fortune.

38

Date about 1050 A.D.

Be it well. Śri-Rājēndra-Chōla-Komgālva's son Rā[jādhirāja]-Komgālva gave, with pouring of water, as a dwelling place to his guru Guṇasēna-pandita-dēva, of the Tivula-gana, Arungal-ānvaya and Nandi-sangha. Great good fortune. Śri. Śri.

39

Date 1390 A.D.

Be it well. Fortune. In the 1313th Śaka year, the year Pra[mō]dūta, on the 3rd of the bright fortnight of Vaiśākha, Sunday,—of the śri-Mūla-sangha, Dēsi-gana, Pustaka-gachchha and Kondakundānvaya, the Āryya Śubhēndu's offspring Vijayakīrtti-dēva's beloved disciple Bāhubali-dēva having obtained this temple, restored it :

Śri-Rājā[dhirāja], through Komgālva-Rugmīni-Dēvi's queen's bodyguard Vijaya-dēva, that it might stand fast in order that merit might be to his mother . . . son, that Pōchabbarasi had set up, and granted for it the village of Nulabihalli in Anilavādi (and other lands, whose boundaries are given in detail, much effaced), with oil from one oil mill, to continue as long as moon and sun. . . .

(And) the joy of all people, reading the record of the dedication, with the view of continuing it, the king Vira-Harihara, who had been in many fights,—to the guardian of those who come into the king's shelter, a cage of adamant to refugees, servant of the bearer of the

¹ The writer's name usually comes at the end, but was put at the top perhaps for want of space at the bottom.

conch, discus and ? club, Gonkā-Raddi-nāyaka,—whom Gundappa-dannāyaka had noticed (for his bravery)—gave Mūllu-nād of his own favour.—(And) Siddha-gauda assembled the subjects, and giving to Annādēvi's Kumāranahalli the name of Bhīmāpura, set up stones at the four boundaries, and presented it, with pouring of water. And giving to Kāragōd the name An[na]ngapura, presented it, with pouring of water, to Pārśvanātha. Also lands (specified) for gifts, grazing, etc. Arjuna wrote the sāsana. Imprecations.

40

Date 1216 A.D.

Be it well. Fortune. In the 1138th Śaka year, the year Dhātu, the 15th of the bright fortnight of Jēṣṭha, Tuesday, Immadi-A . . . ya-Rāya's army chaplain (*kaṭakāchāryya*) Vidyādhara-Būchidēvarasa expired

41

Date about 1030 A.D.

The holy footprints of Gunasēna-pandita's gurū Pushpasēna-siddhānta-dēva.

42

Date about 1050 A.D.

Be it well. The Nāga well which Gunasēna-pandita-dēva caused to be dug as *dharma* for the town.

43

Date 1077 A.D.

Fortune. In the 999th Śaka year, the year Pingala, when śri-Rājendra-Chōla-Koṅgalva was ruling the kingdom :—his crowned queen Padmala-Dēvi having died, from strong emotion, he and his wife

44

Date about 1080 A.D.

Uttama-Chōla-Setti with a sword cutting off his head, died.

45

Date 1296 A.D.

ॐ. Obeisance. Be it well. In the reign of—with all titles, the maṇḍalika-Nārāyaṇa, the champion who put to flight Maleya, a cage of adamant to refugees,—śri-Hariharu-Dēva Chōla-Dēva,—in the year Durmmukhi, on the 5th of the bright fortnight of Chaitra, Monday,—when Beluhu-nād Goddumbādi, Mulivarāditya-nād Mallikārjjuna, Niṣita Menasa, and others the whole nād, uniting, marched to the Mūlūr fort and besieging it, were scaling the fort,—Boppa-gaudi's (son) Malleya, fighting the Mūlūr fort, hewing down the barrier and slaying, fell in the crooked entrance. On his falling, the three hundred men of the villages, especially of Māsāvi, uniting, gave as a *vīra-sēse* for him 3 paddy-fields in the Mākōvē land

of the Mullūr paddy-fields, and 5 paddy-fields in Hidijagala ; these eight paddy-fields Boppagaudi's (sons) Mālaiya and Mādaiya having exchanged for the new *amāni* tank and 9 ga, the Māsāvi village united and made over to them, free of all imposts. These boundaries are fixed.

This stone was made by Kengolali Bāchāchāri's son Bairōja. The Kopana-tīrttha *sēnabōva*, Sāteya, wrote the letters of this sāsana. Great good fortune. Śrī. Śrī.

46

Date 1004 A.D.

Be it well. The sun in the sky the Chōla-kula which was like the stem of the tree of paradise the Solar race, the friend of the virgin daughter of Kavēra (that is, the Kāvērī river) devoted to removing the sins of all people,—the great Chōla king Rājakēsarivarmma-Permmānadigal,—to Manija, who in the battle of Panasoge had massed (his forces) and fought, saying I will not return till they are completely put down, so that those who opposed him died,—of his great grace, saying to bind a *patta* on him and give him a nād,—sent word to Panchavan-mārāya, who bound on him a *patta* (inscribed with the title) as *Kshatriya-sikhāmani Kongālva*, and gave him Mālavvi [now Mālambi].

To this, gāvunda-Rāchamma's family are witnesses,—Kannavangala Āditya-gāvunda, and . . . galani Nanniya Mēru, Kelane . . . cha-gāvunda, Nallūr Ekeyanga-gāvunda, (*the rest is effaced*).

47

Date 1756 A.D.

In the year Dhātu, on the 5th of the bright fortnight of Āśvīja,—śrimat Vēnkāṭadri-Nāyaka's (son) Krishnappa-Nāyaka granted to Mālambi Rāche-gauda the land-rent of 12 ga. Twelve varaha have we given.

48

Date about 1050 A.D.

Be it well. When śri-Kongālva was ruling the kingdom :—Komaraya and Sundaraya, when the cows of . . . were carried off, attacked those who drove them away, and . . . (Images of Sundaran and Komaran, with the names attached).

49

Date 1070 A.D.

Be it well. In the 993rd Śaka year, the year Sādhārana, on new-moon day of the month Chaitra,—śrimad Rājēdra-Prithuvi-Kongālva granted fifty khanḍugas of land in the rice fields east and west under the Gaurati tank of Sulligōdu for the enjoyment of the priest of the god Vīra-Siddhēśvara of Hoshavalli, and made them over with pouring of water. Also Rājavallabha-seṭṭi gave 40 gadyānas for the tank, and *āḍavala* gadyāṇa $1\frac{1}{2}$. Whoso fails in this has slaughtered cows. Whoso seizes on land given by himself or by another, is born a worm in ordure for sixty thousand years.

* One line and a half at the top, beginning with *Srastī*, is too illegible to make out its purport. It was perhaps a subsequent addition.

50

Date 1070 A.D.

Be it well. In the 993rd Saka year, the year Sādhāraṇa, on new-moon day of the month Chaitra,—when sri-Rājendra-Prithuvi-Komgālva was ruling the kingdom :—for the great god Vira-Siddhēśvara of Hoshavalli he gave money and bought land in Posavalli Nīrāgāvunda's field, and gave ten khanḍugas *ādavalam*. Whoso fails in this has slaughtered cows.

51

Date ? 1106 A.D.

In the fortunate year Pārtthiva, on the 10th of the bright fortnight of Phālguna, Thursday,—Annadāni-arasa had this sluice built. The builders were Venkataiyā and Malaiyā. Bomarasaiya's writing. The god Basalinga was made in the time of Nanna-gauda.

52

Date ? about 1290 A.D.

In the year , on the 10th of the bright fortnight of Vaiśakha, Tuesday,—an act of grace granted for the southern Gunda-nād Seventy :—If to there is no male, it will go to a female and to female children. Whoso causes failure in this charity commits sin and has fallen into Naraka. He is guilty of slaughtering cows on the banks of the Ganges and of the murder of a Brāhmaṇa.

The great minister Padivala-Bānammarīja's son Heggade-Nākana wrote it. Great good fortune Vajjaragāla Bayala-nād Bammōja made the śāsana

53

Date ? 1055 A.D.

When was ruling the kingdom of the world :— —dandanayaka, with others, of whom he was the chief, remitted the dues and gifts of the ku-nād Seventy for Vodeyappa and Honnapaya, and the money tribute all dues in the year Manmatha, on the of Jēṣṭha, Friday, with the dues and gifts were granted as a favour Komgālva-Dēva.

54

Date about 1300 A.D.

(The first part is gone.) Details of certain lands granted; and the tribute for Gopala-dēva's army, house-tax, *solge*, forced labour,—freedom from all these, of his own will, did he give. In token of approval, that Malli-Dēva Harihara-Dēvarasa's signature :—

śri-Chenna-Sadāśiva.

55

Date about 1250 A.D.

(The first part is gone.) When Dēvarasa was ruling the kingdom of the world :—Chikkeya-Nāyaka having fallen in the fight at the boundary of Gaṭṭabādi in Yadavu-nād,—for Chikkeya-Nāyaka's children, that Malli-Dēvarasa and Harihara-Dēvarasa, with all the of Tenka-nād

56

Date? 1044 A.D.

The tomb of Prabhāchandra-dēva, the beloved eldest disciple of . . . Subhachandra-dēva, of the śri-Mūla-sangha, Dēsiya-gaṇa, Pustaka-gachcha, Kopākundānvaya, and Ingulēśvara-bali. He obtained release (died) in the year Tāraṇa, on the fifth of the bright fortnight of Chaitra, Friday.

57

Date 1095 A.D.

Be it well. In the 1017th Śaka year, the year Yuva, the second of the bright fortnight of the month Śrāvana, Sunday,—the śriman mahā-mandalēśvara, chief lord of Tripura, sun to the lotus the Balīndra-kula, champion of the Four-faced (Brahmā), a cage of adamant to refugees, a lion to the elephant his enemies, a Bhima of the powerful, a Rāma in war, a pleasure garden of the Malepas (or hill chiefs), praised by the eulogists, plunderer of foreign territory, his father's warrior, his head at the feet of Śiva, an ocean of truth, a saw to the heart of his enemies, a Rakkasa in war with kings,—with these and many other titles,—Duddharasa, born to Hitteyarasa and Junjala-Dēvi, being of great might and valour, possessed of fresh youth, the beloved of Vijaya-Lakshmi (the goddess of victory), protecting Maleya, terrifying and driving away his enemies, casting them out of their forts, an incarnation of prowess (or a Virabhadra), the Kali-yuga Yama,—protecting and ruling Saṁhatha-nād, Pākuvādi and other places,—having fifteen horses, fifty male servants, two hundred and fifty strong men, forty-five retainers of good family, and a retinue of many subjects guards relatives and landed proprietors,—on the application of his lawful wife Chikala-Dēvi, having the Rāja(samudra) tank built, and the erected, having set up a *chatram* for holy Brāhmans, having caused rice fields to be made at the river, and brightening many acts of *dharma*,—when he gained the Śiva-lōka (died), his brother Jūjarasa, out of friendship performing his obsequies, had this vīra-śāsana written by Molate Duddha-malla, minister for peace and war, and sēnabhōva Rājimayya's son Bamma-dēva. Whoso contemns the rice fields that Duddharasa thus caused to be made, has slain cows and Brāhmans in Bāṇarāsi. Great good fortune. Śri. Śri.

58

Date? 1380 A.D.

In the year Raudri, on the fifth of the bright fortnight of Jēṣṭha, Sunday,—the Handra . . dūr Pāri . . paid a visit,—Śri-Mānika-dēva. Great good fortune. Śri. Śri.

59

Date? 1297 A.D.

Be it well. When śriman mahā-mandalēśvara, . . . Nārāyaṇa, . . . Harihara-Dēva. . . . was ruling :—in the year Hēvalambi, on the fifth of the first half of the month Māgha, the *nakshatra* being Aśvini, Thursday,—the regulation formerly made by Harihara for property accruing to a female in Kundūr was as follows :—It will belong to a female, to female children and to children of female slaves. (Here follow a number of names)—These gaudas and others gave this regulation by Śāsana to the towns of this nād, for as long as sun and moon endure. Sēnabōva Jinayya wrote it. Malōja engraved the stone. . . .

60

Date ? about 900 A.D.

Teyalayya Jūbu, washing his feet, gave Barājī to Ereyā[ra]sa as an agrahāra. Moreover, Chāttayyam Dhāraka-Balaha Konganivarmmam, washing his feet, gave to Ponnamanna.

61

Date ? about 1095 A.D.

(Very much effaced). Be it well. The śriman mahā-maṇḍalēśvara, Tribhuvanamalla Vīra. . . . Changālva. . . . to the mahā-ma[ṇḍalēśvara] ditya-dēva.

62

Date ? about 1100 A.D.

Be it well. With all titles, śrimat Shanmēdō-Kōkam, the Kaliyuga Brahma, ascended (to heaven).

63

Date ? 1348 A.D.

In the year Sarvadīhāri, on the 5th of the dark fortnight of Chaitra, Sunday,—Gauli-Nanjarappaya and his elder brother granted this *gaudike* to Hānagal Linge-gauḍa.

64

Date ? about 1350 A.D.

Śrīmat Bilu-gauḍa and Apaba-gauḍa gave this village to the four — Bayiru . . . ka, Yirāma, Nāgajyaya, and Kempana.

65

Date 1175 A.D.

Śrī. In the year Jaya, on full moon day in the bright fortnight of Phālguna, Thursday,—when Hoysana bhujabala śrī-Vīra-Ballāla-Dēvarasa was ruling the kingdom of the world:—to Māyānna, son of Bīraya of the Kasapa. —gavudas of Siriyūr in the west of Biluhu-nād were granted the eight rights of full possession, such as, hidden treasure, underground stores, springs, minerals, and future profit, of the god Mallikārjuna of Sirivūr, together with the *kāluga*, by a sāsana, with pouring of water. Whoso destroys this will incur the guilt of slaughtering cows on the bank of the Ganges. Great good fortune. Śrī, śrī, śrī.

The guardian of those who take shelter. Śrī.

66

Date about 1755 A.D.

(Sanskrit). May it be prosperous. Sending for the best of the *paramahamsa sannyāsis*, the great Yōgi named Kaivalya, ever solely devoted to wisdom,—the Bēlūr king Krishṇa gave him an elephant and the Müdravalli village, as an auspicious offering to Krishṇa. If it be asked, for what reason was it given? (*stops here*).

67

Date ? 1360 A.D.

In the year Vikāri, on the 5th of the bright fortnight of Phālguna, Saturday.—Trinamēra-Dēvanna having gone below the Ghāṭs and —Hulukōḍ Chikkapnaya Bomma-gauda's *biragal*. Kalina-Bōja engraved it. Śrī Demmaya and Chikkannaya

68

Date 1731 A.D.

Śrī. Be it well. In the 1652nd year of the victorious increasing Śālivāhana era, the year Sādhāraṇa, on the 2nd of the dark fortnight of Māgha, Friday—in the presence of Manjunātha-svāmi of Kuḍuma, for the service of the god, Hāvēri Vīrap-odēr gave, free of all imposts, Heggadahalli and Sirangāla, and had (boundary) stones set up to the 29 hamlets belonging to the two places, and gave them.

69

Date 1731 A.D.

The sign of Manjunātha-svāmi of Kuḍuma.—(*damaruga* and *trisūla*.)

70

Date about 1175 A.D.

Be it well. When the refuge of all worlds, the favourite of earth and fortune, the mahārājādhirāja, paramāśvara, parama-bhaṭṭāraka, sun in the sky the Yādava-kula, crest-jewel of perfection, Rāja of the Mālerājas, champion among the Malapas, gāṇḍa-bhērunda, unshaken in war, unassisted brave, single-handed hero, Śanivāra-siddhi, Giridurgga-malla, destroyer of Magara-Rāya. śrī-Vīra-Hoysaṇa [Vīra-Ballāla-Dēva was ruling] :—

71

Date ? about 1700 A.D.

Be it well. Śrī. Sirivangala Mācha-gāvunda Siriyama-tandi vīra[gal]. Mācha-gonda's son Kāva-gonda set up the stone. Mariyōja's work. Fortune.

72

Date ? about 1300 A.D.

There are six lines, but the whole of the letters have been so nicked as to be illegible.¹

73

Date ? about 1700 A.D.

The stone station of the Jōgi of the westerns.

The western royal stone.

Obeisance to the Jōgi of the westerns.

74

Date about 910 A.D.

Be it well. Śrī-Ereyapa's . . . while saying the end of the battle is good, died, and obtained a *kalnād*. Whose destroys this, incurs the guilt of destroying cows and Bāṇārasi. One bāṇa free from taxes.

Great good fortune. Śrī.

75

Date ? 1264 A.D.

Be it well. Śriman mahā-mandalēśvara, subduer of Chaiṭu, in firm character Rāma, supporter of Satyarāya, in solid adamant Rudra, guardian of refugees, śrīmad Vīra-Muni-varāditya Gōkula-dēvarasa :—

In the year Raktākshi, the month Kanyā,—when the Tengu-nāḍaka seized the cows of Yalaghālī—his brave servant Mēlālī's infuriated wife Bidaḍe, wrestled with, over-powered, and threw him down, the rope to his legs;—and received a nose-jewel (as reward).

¹ From its appearance this inscription might have supplied some information of value. It may have been for this reason it was defaced.

ಕ್ರೋಡ್‌ಗು ದೇಶದ ಶಾಸನಗಳು

TEXT AS IN THE ORIGINAL

1

ಮುಡಿಕೆಲ್ಲಿಯಲ್ಲಿ ಸರ್ಕಾರದೆ ಬಳಸುವುದು ಶಿಕ್ಷಣ ತಾಂತ್ರಿಕ ಕಾರ್ಯ.

ಇ ಕರ್ತವ್ಯದು - ಪ್ರಾಣದ ಕಳಗನ್ನಡ್ವಾರ.

೨೫೦ ರತ್ನರ್ಮಾ ಮಹಿಳೆಗಳು

- 26 ಮೀ ಸೈನಿ ಪರ್ವಿ ಮೇಂಟ್ಯೂ ದಿಸಿ ಹೆಚ್ಚಾಗೆ ಲ್ಯಾಪ್ಟಿಕ್‌ನೇ ಸಾಹನ್ತೆ ಕೆತಿಯೆ ನೆಟ್‌ವರ್ಕ್‌ನೇ ಪ್ರೋತ್ಸಾಹಿಸಿದ್ದು ಅಲ್ಲತ್ತು
ರಾಮುಣಿ
27 ದೆಸ್ಪ್ರೆ ಭಾರತೀಯರಿಂದಿರುತ್ತಿರುವ ಜನ್ಮಾಯಿತ್ಯಾರ್ಥಕರು ಪ್ರಾರ್ಥಿಸಿ ಗಣಿತದಲ್ಲಿ ವ್ಯಾದಿ ಗಣಿತದಲ್ಲಿ ವ್ಯಾದಿ ಪ್ರಾರ್ಥಿಸಿ
28 ಗುಸ್ಸಿಯಾವಯವಾಗಿಯಾಗಿ ಯಾವಾರ್ಥಿಕ ಸಾಧನೆಯನ್ನಿರ್ದಿಷ್ಟ ಸ್ಥಿರ ಯಾನ್‌ಗ್ರಾಹಿ ಲಗುಂಬೆ ವಿಳಾಂಗೆ ಪ್ರಾರ್ಥಿಸಿ
29 ಯಾರ್ಥಿಕ ಉತ್ತರದಿಸಿ ಕಾಯ್‌ನೊಂದಿನ ಇಳಿದುಕೆಂಬರಿಯೆ ಪ್ರಾರ್ಥಿಸಿ ಬ್ರಹ್ಮಾಂದಿಸಿ ಬಿಹುವೂ
ವಿಶಿಷ್ಟ

ಇನ್ನೇ ಪತ್ರದ ಮೊರ್ತಿಗೆ-

- 30 ನ್ಯಿಯ ಪುನರ್ವಾಕ್ತ್ವಗಳಲ್ಲವೆಂದುಷ್ಟು ಈ ಪುನ ಇರುವ ನಡೆಬದಲ್ಲಿಗೆಷ್ಟುಯ ದಾಸರೂಪರ್ವತೀಭೂದ ತ್ರಿಪ್ರಸ್ಥಿಯ

31 ಕಟ್ಟಾಕವೇ ಕೊಡಿಗೆಟ್ಟಿರ್ಚೆಷ್ಟು ವೃಷ್ಣಿಯೇ ಕೆಂತೆಂಖಮಿಶ್ರನದಿನೆಂಬಂ ಪ್ರಾಬ್ಲೂಕರ್ದಕೂಡಿತ್ತು ಸ್ವಾಮ್ಯಾನ್ತರಂ ॥ ತಸ್ಯೈ
ಸೌಕ್ರಿಯಾಣಿ

32 ಗಂಭೀರಾಪಕಂಲ ಸರ್ಕಾರಾಸ್ಯಾಯಿ ಅಪುರುಷಪರ್ವಭೂಕ್ಕುವಾಳಿರುವಾಹುಗರೀಯೆಸ್ಸೈ) ಕಗಂಜೆನಾಡಿಗ್ನ್ಯಾಸ್ಯೈ ಮಣಿ
ಯು

33 ಗುರೀಯನನಾತ್ಯುಲಸಿಂಬಾಲಾದಾರ್ಭ್ಯಾತ್ಯುರಂ ॥ ದೇಸನಾತ್ಯೈ ತಗಡೂರಕುಣಿಗೋಽನರುಗಳಿಗನ್ನಿರತಗಂಡರು
ಅಳ್ವಿಗ್ನಿ

34 ದತ್ತಪನ್ನಿಕರುಂ ಶಾಮ್ಮಿತಿಕರಿಬೆಳ್ಳಿರರುಂ ಆಧಾರೀಯರುಂ ಬದಣಗಾಮ್ಯೇ ರು ರುಂಪನ್ನಿಬೆಳ್ಳಿರರುಪ್ರಗ್ರಾಮಿ
ಯುವುಂ ॥

35 ಸ್ವಾದಿತ್ತೈರದತ್ತಾಂಗಾಷ್ಟ್ಯ ಯೋಜ್ಞಾರ್ಥಿತಸುಷ್ಟಿರೀಷ್ಟಿಷ್ಟ್ಯಂಪಂಪಸೆಜಸಾಂತಿ ವಿಷಾಂತ್ಯಾಯಾಂಕಾರುತ್ಯಾನಿಂಬಾ

36 ಸುಖಿಪಸುಧಾಭೂತ್ಯಂ ರಾಜಾಭಿಸ್ವರೂಪಾಜಿಭಿ ಯಾಸ್ಯಾಯಾಸ್ಯಾಯಾಧಾಭೂತಿ ತಸ್ಯೈಸ್ಯಾಸ್ಯಾತಿಭಾಷರಂ ॥ ದೇವ

37 ಸ್ವಾನ್ಯಾನಿಪಂಫ್ಯಾರಂ ನವಿಪಂಪಿಪಮುಂಕ್ಯೈತ್ತೀ ವಿಷವೀಕಾರಕಿನಂರೋಣಿನಿತ್ತಿ ದೇವಸ್ಯಾಪ್ತುಪ್ರಾತಿರಿಕಂ ॥ ಸಾವಾ
ನೈಧ್ಯಾಯಂ ಧಿ

38 ಪ್ರೈಯೈತುಂ ಸ್ವಾಪಣಾಂ ರಾಜರ್ಹಾಕಾರ್ಥೇ ರಾಜಲವೀಯೋಽಭವದ್ವಿ ಸರ್ಬಾಂಕಾನೇತಾಂಭಾಗಿನ ಪಾತ್ರಿಕ್ವೇ
ನಾಂ ಧಿಯೋಽಭಾಯೋಽಭಾಯೋಽ

39 ಯೋಚತ್ತೇ ರಾಜವಾಭಾರಾರ್ ॥ ವಿಸ್ಯುಕೆಪ್ಪುರ್ವಲಿವಿತಂ ॥ ೭

2

ಕಿಗೆ ಟ್ರಾಕ್ ಡಿನಲ್‌ನ ಬಿಳಿಯಿಂದ ಗೊಮನುದೇ ಚಡೆಗೆದಲ್ಲಿ ಬಿದ್ದಿರುವ ಮಿಲ್‌ ಕಾಸ್ಟನ್

- 1 ಇ ಭದ್ರಪುಸ್ತಿಜೀವಕಾಂಸನಾಯಸಕೆಸ್ವಪ
 - 2 ತ್ರೈತಾರಾಲ ಸಂವತ್ಸರಂಗಳೆಂಬುನ್ನಿಂಬಿತ್ವಾನ್ನಿಸೆತ್ತನೆಯವರೆ
 - 3 ಮೃಷತ್ತಿರ್ಣಸುತ್ತಿರೆ ಸ್ವಸ್ತಿಸತ್ಯವಾಜ್ಯ ಕೊಂಗುಳಿವನ್ನುಧಿಮ್ಮಾನು
 - 4 ಹಾರಂಜಾಧಿರಾಜಕೋವಳಾಲಪುರಿರೆಳ್ಳುರಾನ್ನಿಗಿರಿನಾಥೆ ಶ್ರಿಮನು
 - 5 ತ್ವಿಪ್ರಾಣನಡಿಯರಾಜಾಭ್ರಿಹರ್ಕಂಗೆಯ್ಯ ಪದಿನಣ್ಣನಯೆವರ್ಧದೆನ್ನಿಂಬಾ
 - 6 ಲ್ಯಾಣಮಾಸದ ಶ್ರೀರಘ್ರಾ ಮೆಯನ್ನಿ ಶಿವಳಿನ್ನಿಸಿದಾಖಾನ್ದ ಭಟ್ಟಾರ್
 - 7 ರಣಷ್ಟ್ರಿಸ್ತರ್ವಾಂಶಾನಿದ್ಯವಿಗ್ರೇ ವೇಳ್ಣಿಗಂಡ್ಯಾದ ಸತ್ಯವಾಕ್ಯಜೀವಾಲ
 - 8 ಯಕ್ಕೆ ಹೆಡ್ಡಿ ಉಗರಿಯಾಬಳಿಪ್ರಾರ್ಥಿಪ್ರಾಲ್ಯಾರ್ಯಿಮಂಷ್ಟಿಪ್ರಾರ್ಥಾದ್ಯಾ
 - 9 ಹಾರಬೆಸ್ತ್ರಾನಡಿಕೆಹಿತ್ಯಾತ್ಮಿವನ್ನುತ್ತಲ್ಲಾಗಾಂಸ್ತಾರುಮೆಯಾಪ್ರಾರುಂಬೆದ್ದೀ
 - 10 ಹೆಗರಯೆಣ್ಣಿದಿನ್ನರುಂ ಎಣ್ಣಿಕ್ಕುಲುಂ ಇದಕ್ಕೆ ಸಾಕ್ಷಿ ಪುಲೆಸಾಂ
 - 11 ಪ್ರಾರುಮಯಾಳ್ಯಾಸ್ತ್ರಾರುಮಯಾಳ್ಯಾಪಾರಿಗ್ರಾಂ ಇದಕ್ಕೆ ರಾಘವೆ ಇದನಿಂದಿಕಂ
 - 12 ಬಾರಂತಾಸೆಯುಮಂಸಾಂಸ್ವಿವ್ಯಾಪ್ತಾಳ್ಯಾಸ್ತ್ರಾರುಮಂಸಾಂಸಿರಕವಿರೆಯುಮಂಳ
 - 13 ಜಿದೆಂಬಜ್ಞ ವೆಹಳಾಪಾಲಕನೆಕ್ಕುಂಡೆಜೀಳಿಜಿಪರಿಪಿತ್ತಂ
 - 14 ಬೀಳಳರು ಎಣ್ಣಿತ್ತುಗದಾಳಿಪ್ರೇರ್ಪಾಂ ಎಣ್ಣಾನಿಕ್ಕುಬತ್ತ
 - 15 ಮುಂ ತಾಮೀಂ

3

ಆದೇ ನಾಡಿನಲ್ಲಿ ಕೊತ್ತಲರು ಗ್ರಾಮದ ಉಕ್ಕುಂಡ ಕಡೆದಿನಲ್ಲಿ ದುನೆ ಶಿಲಾಶಾಸನ

- | | |
|---|---|
| <p>1 ಸ್ವಾತ್ಮ ಸಹ್ಯಾದ್ರಿ ಕೃಕೆಗಂಗುಳಿನೆನ್ನು</p> <p>2 ಧೈರ್ಯವೇಡ, ರಂಜಾಧಿರಾಜಿಗಂಕುನೆ</p> <p>3 ಖಾಲಪ್ರಯವರ್ತಕ್ಕಾರಂ ನನ್ನ ಗಿರಿಣಾಧರಂ</p> <p>4 ಶ್ರೀನುತ್ತಿಸ್ತು ನಾತಿಗಳ್ ಜೀತಲ</p> <p>5 ಎಷ್ಟಿಯಬ್ಬಾಗಾಪ್ರಜ್ಞನಮಾಗಂಗಮನ್ಯಾಸ</p> <p>6 ದಿವಿಪ್ರಾಯಕ್ಕಿರ್ಪಿಸ್ತು ತಿಕ್ಕಿಸ್ತು ತಿಕ್ಕಿಸ್ತು</p> | <p>7 ಪ್ರದನೆನ್ನ ದೇಸಿದಾಧಿಯದವ್ಯಾಳಾ ದ್ವಿತೀಯ</p> <p>8 ಗರ್ಭಾಳಾಪ್ತೇನ್ನು ಉಟಿತ್ತಿಯಬೆ</p> <p>9 ಶ್ರದ್ಧೆಯ ಸಾಂಪುರತ್ವವನ್ನುಂಟಾಗಿ</p> <p>10 ಕಾಲಕ್ಕೂರಾಸೆಷಣ್ಯಾಗೆಬೆ</p> <p>11 ಪ್ರತಿರ್ಬಿಂಬಿನಯ್ಯಾನಕ್ಕಾರಂಹಂಗಳಂ</p> <p>12 ಏಕೆಯಂಗಂಗಕಲಾ ದುಮರಾಂತೀರ್</p> |
|---|---|

4

ಅದೇ ನಾಡಿನಲ್ಲಿ ಪೆಗ್ಗೆ ರ ಗಾತ್ರಮಾದಿಲ್ಲ ರೂಪ ಶಿಲಾಕಾರನ್

15

ಮತಿಕೆಲ್ಲಿಯಲ್ಲಿ ಸಂಪರ್ಕ ಸಹಾವಿನ ಬಗಿಳವೀ ಹಂದು ಇಟಿದ ಶಿಲಾಶಾಸನ

- | | |
|--------------------------------------|-------------------------------------|
| 1 ಸ್ಯಾಸ್ತಿ ಶ್ರೀ ತತ್ವಪರಿ | 13 ಶಿವಮಂಜುಲಿನಾಮೃತದಬ್ರಹ್ಮಕರನರು |
| 2 ಷಟ್ ತಾಂ ನೆಯು ಸ್ತಾ | 14 ಶ್ರೀಯುಃಶಕಾದಿವಾಡಿಯೆಗೇ |
| 3 ವ್ಯೋರಿಸಂ | 15 ರಥಭ್ರಂ - - ಯು - |
| 4 ಪತ್ನೀರಿ | 16 ಶ್ರೀಯುಃಂಡಕ್ಕಣದಲಕ್ಷರು |
| 5 ದಘಾಲ್ಯಾ | 17 ಮಂತನ್ಯು ಭಂಜಬಿಲದಿನ್ |
| 6 ಇಮೂಸ | 18 ಪದೆದುವೈಶಿದ್ಲಾಳ್ಯಲುಷಿ |
| 7 ದಷ್ಟಾಳ್ಯಾಮೇ ಉತ್ತರೇಭಾ | 19 ಯುಂಮಿನುರಾಜವೈಶ್ವರ್ಯರಮೇಕ್ರಿ |
| 8 ದೃಷದೆ ಅಕ್ಷ್ಯಾವಾರದನ್ಯು | 20 - - ಬತ್ತು ಕಷ್ಟಾಳಂಗೇಳಿಂಧಾ |
| 9 ಗೌಗೋರಬಿರ್ಗಾಮು | 21 [ಮೃತ್ಯು]ಕೈಬಿಟ್ಯುಮುಣ್ಣು ಮಣ್ಣುಗ್ರಾ |
| 10 ಇಂಂಮೆಗೆಂರಂಜ್ಞಿ [ದ] | 22 ಕಾಧಮೃತವನಷ್ಟಾದೆಂಕೆವಿರೆ |
| 11 ಮುರ್ಗಸೈಕ್ಷ್ಯಾಕುಣೆನ್ಯೈರ್ಮಾಳಿಗೆಗೇದು | - - - - - |
| 12 ಕಾಳಿಂತಿಳಿ ಲಾಂಕಾಳಿಲ್ಲಾರಂಪ್ಯೇ | - - - - - |

¹ or ? श्रेष्ठिर्द, as in first edition, and IA. vi. 102.

6

ಯೋಜನೆಯಲ್ಲಿ ನಿರೂಪಣೆಯಲ್ಲಿ ಮೊದಲ ಪ್ರಾಯಃಕ

ಕ್ಷೇತ್ರ ಶ್ರೀ ಜಯಾಭ್ಯಾದೆಯೆಕ ಕವರುಷ್ಟ ಗಳು ನೇರಿಸುತ್ತಿರುತ್ತಾರೆ. ವ್ಯಕ್ತಾಬಿ ಶಂಕ್ರಾನ್ ಗಳ ಕಿ ಶ್ರೀಮಂತೆ ಪ್ರತಾಪ ಜಕ್ಕರ ವರ್ತಿತ ಹೊಯ್ದಿಲ್ಲ ಅಂತಿಮವಿಲ್ಲ ಶ್ರೀ ವಿಶ್ವರಸರ್ಸಿಂಹ ರಾಜ್ಯನು...ಕಾಲದದ್ದು ಕರ್ನಾಗೋಡ್ತಿನ ಬ್ರಿರ್ಪಾತ್ವದನ ಮುಗಿ ಸೋರ್ತು ಮೈಯನು ಬ್ರಹ್ಮಗುರುತಿತ್ತಾ ಬುಂಬಿಯನಾಯಕನು ತಾಣ ದೂಡಿ ಬ್ರಹ್ಮಮೈಯ ಸೂಕ್ತನುಯ್ಯಾನ್ವಿತದನ ಯತ್ತಿತ್ತಾಗೀರಿಕಾಡಿದ್ದಿಲ್ಲ ಬಿದ್ದನು. ಆ ಸೆಕ್ರೆಟ್ಯೂಯೆನು ದೇವಲೋಕಕ್ಕೆ ಸಲ್ಲಬೇಕೆನ್ನು ಆತನೆಡಿನ ಹುಟ್ಟಿದೆ ಮೂರಿಗೆಪ್ರಾಧನು ಆ ಸೋರ್ತು ಮುಗಪ್ರಾಧನ ಮುಗಿ ಮಾರ್ಚಿಗನು ಶರಿಷಾಯವೂತ್ತಿಸಿದ ಬ್ರಿರ್ಪಾತ್ತು ಮಂಗಳ ಮಂಜು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಂಥದಲ್ಲಿ ರುವ ಮತ್ತೊಂದು ವಿಘರಕಲು

ಸ್ವಾಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯೆಶಕವರುಷ ಇಂದ್ರಾ ಪ್ರಾಥಿಫವ ಸಂ। ರದೆ ವೈಕಣಿ ಕುಂಡ ಇ ಶ್ರೀಮತೀತ್ವಿಂದ್ರಾಳ ಜರ್ವ
ವರ್ತಿತ ಹೊಯ್ಯೆಣ ಭೋಜಬಲ ಶ್ರೀ ವೀರನಾಥರುಃತರ್ವದೇವರಸರ ರಾಜಾಭ್ಯುದಯೆಶ ಕಾಲದಲ್ಲಿ ಕುಂಗುರ್ತಿನ ಮೂರ
ತಮ್ಮನು ತನ್ನ ಕೆಂಚನ ಪ್ರತಿತ್ಯು ಮಂತ್ರರವಿರ್ಹಿಂಧಂಗಳ ಕ್ಷಾತ್ರಿ ಕಾರಣಗಳಲ್ಲಿ ಕಾಡಿ ಬಿದ್ದನು। ಅ ಮಾರಾವ್ಯಾಸನು
ದೇವರೆಕ್ಕೆ ಸೆಲಬ್ರೇಕ್ಕೆನ್ನ ಆತನ ತಮ್ಮ ಮರೆಯನಾಯಕ ಆ ಮಾರಣಮ್ಮೆನ ನುಕ್ಕಳು ಸೂರ್ಯಾಂಗ ವೀರಗಳು
ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಪತ್ರಾಲ್ಯೂನಾಡ ತಳಲ್ಲಿ ಕು ಬೀಗನಾಡು ಸುಯಂಗೆರ್ವಾಡ ಪಾಲಕರ ಗ್ರಾಮದ ಮಹಾಲಿಂಗೇಶ್ವರ
ದೇವಸ್ಥಾನದಲ್ಲಿ ರುವ ಶಿಲ್ಷಾ ಕಾಸೆನ

2500 44" x 29"

ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತೇರು

- 1 ஸ்ரீவாஸ்த்ரி | விதாயகம் கிழவால்து
 - 2 சாந்திலிங்கம் வாஸுதீடியூப்புதூர் மலை
 - 3 ஸத்யா கிரிவாயூர் சாலைகம் ஸ்ரீவாயூர் | ஸ்ரீவாயூர்
 - 4 ஸ்ரீதீர்த்தாநாலூர்தூதிவாழ்க்கீடுவிட்டிராம்பிரகாரம்
 - 5 டூராகாரமிஷ்டி வெயாயா-முவலஹார்வாடு
 - 6 மாசீ-நூராதெவதூஞ்சீ கெய்க் கிரிமாராவங்கம்
 - 7 வகிளதெண்ணி ஸ்ரீபுவெஷ்வர்சிராகாத
 - 8 வகிளதெண்ணிவெஷ்வர்தூப்புதெண்ணி
 - 9 ஸ்ரீபூவிப்பிடி வஜ்ராமிராவ்வகிளதெண்ணி
 - 10 காட்டுராஸ்ராதைனாநிலகாலி இண்டர்க்லியர்
 - 11 குத்தகூவமொன்று வெய்க் கிரிமார
 - 12 குமகரோவகாம் ஸாக்திதெண்டாந்தா-முவியூர்
 - 13 நெற்றாக்கியரிதூர்க்கிரியூப்பிதெண்ணி
 - 14 தூராவில் கந்தையெய் கொன்று
 - 15 காரையெக்குதூர் வத்துநாராசவிதா
 - 16 காட்டுவாழுரீகெஸ்தாங்கொன்றவ
 - 17 காட்டுராஸ்வலதூர் கெப்பிடிதூர் வீடியூர்
 - 18 கெட்டி-முத்துதூவந் வெண்டுகெளே கால
 - 19 காட்டுவத்துக்குவாண்டுப் பட்டது
 20. குவக் கிருபீஷுக்கூவிக் கங்கெக்கம்

- 21 கலாச் சூரியன்றாகவேபாதக்கி டெட்டா
 22 ராது, தெடுச்சுறவாஸாய்வித்து கமிழிட்டு வ
 23 புதுவூத விலங்குவகர்த்துக்கு
 24 வர் உதிரெண்ணிவகை
 25 மர் நாடு-பிரதமியங்கிருதக்கதங்கிற
 26 கமி

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పొడినాల్చు నాక తాల్చుకు తెప్పనాడు ఈంజీనాద భాగముల్లిల గాలిమాద
భుగ్గండెక్కరడేవేస్తా నదలి దున కిలా కాశెన

Estimated 4'6" x 2'8".

ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತ್ಯಾರ್

ಅಂಡಸರ್ವಿಯಲ್ಲಿ ದುವೆ ಶೀಲಾ ಶಾಸನ

尺寸 5'5" x 2'4".

- 1 ಶ್ರೀ ಕಾವೀನಾಥರಾಯ ನಮಃ ॥ ನಿರ್ವಿಶ್ವಾಮಾಸ್ತು ॥ ಶಂಖಮಂಸ್ತು ॥
 2 ಶ್ರೀಮಹಿಕ್ಕರಪಾಗೇಂಭೂರಸ್ವಾದಾಪ್ಯಾಂಶೋಽಫಲಂ ಚಲ್ಲಿನು । ಜಿಯಾತ್ತಿತ್ತರಲ್ಲಿಕ್ಕೊಂಡ
 3 ಸ್ವಾ ಕಾಣಿಸಂ ಹಿನಿಶಾಸನಂ ॥ ಸ್ವಾಸ್ತ ಶ್ರೀ ಮುಕ್ತಿಸಂಫಿ ದೇಹಿಗಳ ಸ್ವಾಸ್ತಿಗ
 4 ಜ್ಞಾ ಕಾಂಡಕುಂಡಾಸ್ಯಾಯಿಯಂಗುಳೆಂಭೂರಪೆಣಿಯ ಶ್ರೀಮಂದೈಶಾಗುಷಾ ಪುರವರಾ
 5 ಧಿಂಕ್ಕರ ಗುಮ್ಮೆಟ ಬಿನೆಂಭೂರನಾದ ಪದ್ಧತಿಸ್ತು ನಿಧಾಕರಿತಾಯಿವಾನರಾದ ತ
 6 ತಾಂತ್ರಿ ಧರ್ಮ ಪ್ರವರ್ತತಿಕರಾದ ಧರ್ಮಾರ್ಥಿಕಾಯ್ಯಾರ ಬಿರುದಾವತಿ ಯೀಂಕೆಂದೆಡಿ ।
 7 ಪಂಡಿತ ಪ್ರಾಂತರಿಕ ಕುಲಸುಂ ಪರಿಬೋಧಿಸಿಯುವ್ಯಾಕೌಸ್ಯ ೪೨೦ಡ ಕುಂಣಿ
 8 ರ್ವಾತ್ರಿ ಮುಮನ್ಮಂಡಿಸಿ ಕಾಡೆ ರಿಗಿಂಬರ ಸ್ವಭಾವಂದೆ ಸ್ವಾತ್ಮಂತರೆದು ಭೈವ್ಯಾರಿಧಾ
 9 ಎಗ ಮನೋಭ್ರಾತವಂಂತಿತ್ವಾಪೋಯ್ಯಾಸೆದಂನಯಿಃವಾಗ್ನಿಜಿಯಿನಿರಂತರಂ ॥
 10 ಸ್ವಾಸ್ತ ಶ್ರೀಮದ್ರಾಯಾಗಿಸಿಗೆಯಂತಲಾಚಾಸ್ಯಾ ಮಹಾವಾದ ವಾದಿಂಕ್ಕರ
 11 ರಾಯಾದಿಭಾಷಿತಾಮಣ ಸೆಕಲ ವಿದ್ಯಾಜ್ಞಾನ ಚಕ್ರವರ್ತಿಗಳಾಂ ಬಿರ್ಜಾಭರಾಯಿಜ್ಞಿವರಿಷ್ಠಿವಾ
 12 ಲಕ್ಷಾದ್ಯನೇಕ ಡೆರುಡಾವಲಿಂಬಿರಾಜಮಾನರುಮಸ್ತಿಕ್ಕೆಮಂಚಾ ರುಕ್ತಿತ್ತಿರ್ವಾಂತದೆವರು
 13 ಗಳ ಪ್ರಿಚ್ಚ್ರಾರ ತಣ್ಣಿಕ್ಕೆಂಬ ಶ್ರೀಮಂಭಾನವಚಾರುಕ್ತಿತ್ತಿರ್ವಾಂತದೆವರುಗಳ ಪ್ರಿಚ್ಚು
 14 ಶಿಷ್ಯಾಂದ ತಸ್ತಾಸ್ಯಾಂಜಿಕ್ಕಿತ್ತಾ ಶ್ರೀಮಂಭಾ ರುಕ್ತಿತ್ತಿರ್ವಾಂತದೆವರುಗಳ ಸ್ತಿತ್ತಾರ್ಥಾರಾದ ಶ್ರೀ
 15 ಮುಂತಾಂತಿಕ್ತಿರ್ವಾಂತದೆವರುಗಳಾಂ ಕರವರ್ವ ॥ ಇಂತಹ ಸಂದ ಪತ್ತಿವಾನ ಕೌರಾಧಿಸಂವರ್ತ
 16 ರದ ಕಾತಿರ್ವ ಕುಂದ ಈ ಲಬಿರುಂದ ಶಿಲಾಕಾಸನದ ಕುರಂವೆಂತಂಡಿತೆ ತಂಮೆ ಗುರು
 17 ಶ್ರೀಮಂಭಾನವಚಾರುಕ್ತಿತ್ತಾಂತಿರ್ವಾಂತದೆವರುಗಳು । ಕರಿಕಾಲಂದಿತ್ತಾರ್ಥಾರ್ಥಾ
 18 ಪ್ರವರ್ತತಿನ ನಿಹಿತವಾಗಿ ಸುವರ್ಣಾರ್ಥಾವಕಿನಿಯಿಂದ ಸ್ವಾಯಂಪ್ರಕೃತ್ಯಾರಂಗಿ ಕಾಂತಿತ್ತಿ
 19 ತಿತ್ತಾಕ್ಷರನು ಅನಂತನಾಥಸ್ತಾಪಿಯಿಯ ಶಕವರುದ ಇಂತಹ ಸೆಯ ವಿಕ್ರತು ಸಂವತ್ರ
 20 ರದ ಜ್ಯೇಶ್ವರದಲು ಬಿಜಿಮಾಡಲಾಗಿ ಅಂಜನಗಿರಿಯ ಅಗ್ನಿಸಾಸಿಯಾಗಿದೆ
 21 ಕಾಂತಿನಾಥರಾಘಾಂತಿಯಿ ಬರದಿಗೆ ಜಿಹೀವಾಡಿಸಿ ಗಿರಿಯಾಗಿರಲ್ಲಿ ದಾರುವಯಿದೆ ಬಿ
 22 ಸಂದಯವಾಡಿಸಿ ಬರ ಸಂವರ್ತಿರದ ಜ್ಯೇಶ್ವರಾಸದಲ್ಲಿ ಸ್ವಾನುಜಿರಾದ ಕೊಣಾಸರಗರದ
 23 ಕಾಂತೋಽಪಾಧಾರ್ಥಾಯ ಕರ್ನಿಂದ ಪ್ರತಿದ್ವಿಯವಾಡಿಸಿ ಶಿಳಃಪುಯಾವಾದ ಬಿಸ
 24 ದಿಯವಾಡಿಸಿನ್ನು ಬುಂಧಗಿತಿಸಲಾಗಿ ಅಲ್ಲಿಂದ ನುಂದೆ ಕೊಳ್ಳಿ ಸಂವರ್ತಿರದ ಕಾ
 25 ತ್ರಿಕ್ಷಿಕು ಈ ನೀರಿಗೆ ಈಲು ಗೆಲಿಸಹಿಂಧಾರೆಗಳ ನಷಣಿದ ವಿವರ ಸಂಜರಾಯ
 26 ಪತ್ರಾಕ್ಷೇ ಸಲುವ ಬೆಂಂಬುತ್ತಿಬುಕಾಸರಾಮಾಗಿಸಂಕಳಿಯಸಮು[ಸ್ತ]ಪಾರಿಂ ಕುಲಗೆ
 27 ಲಸಕ್ಕು ಸಂದ ರೇಂಂನ್ನು ಗೆ ೨೦೦ ಲೆಸಸುಗಿರೆಯ ಆದಿತ್ಯಿ ಅವ್ಯಾಸೆಂ ಅಪುನಾಂತಿಸಿದೆ
 28 ಇಂದ್ರಾ ಭೂಜಬಲ ಶಿಂಭಾವ್ಯಾಗಳಂದ ಗಬ್ಬಾರ್ಗಾಯವ್ಯಾವ್ಯಾ ಕಲುಗೆಲ ಇಕ್ಕೆ ಸಂದದೆ ಗೆ ೩೦ ರೇಂಂನ್ನು
 29 ತಂಪುರಾ ಸಲುವ ಬೆಂಂಬುತ್ತಿಬುಕಾಸರಾಮಾಗಿಸಂಕಳಿಯಸಮು[ಸ್ತ]ಪಾರಿಂ ಕುಲಗೆ
 30 ಕಾಂತದಾರೆ ಇಂದ್ರಾಭಾಗಿಲಲಿ ಶ್ರೀಂದುರ್ಯಾತ್ತಿಸ ಸ್ವಾತೇದ್ವರ್ಯಾಕ್ಷೇ ಕಿಲಂದಂದರೆಗೆ ೫೦ ಆಹಾರದಾ
 31 ನಕ್ಕೆ ಕುಸಂದರೆದುಗೆ ೫೦ । ಕುಂಭಕುಂತು ಸಂವರ್ತಿರದ ಪೂಳುನ ತು ಗೆ ಲು ಅಂಜನ
 32 ಗಿರಿಯ ಕಾಂತಿತ್ತಾರಿಗೆ ಬಿಸಿಗೆ ಮ್ಲಾಳಮಾಗಿಯ ಸವಾಸ್ತುಂಭಾರೆ ಕಂಬಿ
 33 ಗಂಭರು ನಾವಾದೆಸ್ಯಾಯ ಶಲರು ನೂಡಿದ ಧರ್ಮ । ನಾಳು ಕಟ್ಟಿದ ಕಾಲು ನಡೆ
 34 ಪ್ರೀಂದಕ್ಕು ಗೆ ೦೮೦ ವನು ಅಹಾರಣಾನಕ್ಕು ಕೂಡುವೆಲು ಯೆಂದು ಸಿರಸಿದ ಕು
 35 ಧರ್ಮಕಾಸನ ಯೀ ಧರ್ಮಕ್ಕು ತುಗ್ರದವರು ಗೆಂಬಾರ್ಪಾರ್ಪಾರ್ವನ ಕೊಂಡ ದೊಂಷಕ್ಕು ರೇಂಂವ
 36 ರು ॥ (ಯಂತ್ರಾಂತ್ರಾ)
 37 ಶಕ ಪರುಷ
 38 ಇಂಧ ನೆ

41 ಜ್ಯೇಶ್ವರ ಉದ್ಘಾತಿ
 42 ಬುಧವಾರ ನೈ
 43 ಷಥಲಭ್ರಂಧರ್ಮ
 44 ಮೂರ್ಕಿ ತಂಡ
 45 ದೈತ್ಯಾರೆಗಳು
 46 ಕುಲ ಪ್ರತಿಷ್ಠ
 47 ಯೋಚಿತ್ತಃ||
 48 ದಾನಿಕಾಲಿಗೆ
 49 ಸಂಪನ್ಯಾಸ
 50 ಗದ್ದೆಯೆ ಕ್ರಯಾದ
 51 ಮಂಣಿಗ್ರಹಂ
 52 ಕೊಳಿಂಬಿಯರು ಹೀಗೆ
 53 ಸುತ್ತದ್ವಿದುದ
 54 ಕ್ರೂರುಪಿತ್ರಾದ್ಯ
 55 ಉಧೇಯಂ ವಿಜ್ಞ
 56 ಗ್ರಂಥಂ ಕ್ರೂರಾದ
 57 ಯು ಶ್ರೀಮಂಜಿಷ್ಟ್ರ
 58 ರುಕ್ಣೀರ್ಮಂಜಿತ
 59 ದೈವರುಗಳ ಶಿಷ್ಯ
 60 ರು ಸನಸೋಗೆಯಾ
 61 ದಿ ಶ್ರೀ ಅವ್ಯಾಗೇರಿಗೆ
 62 ಬುಜಬಳಿ ಶ್ರೀ
 63 ಅವ್ಯಾಗ್ಂಂ ಗ್ರಂಥ
 64 ಬುಂದಿಪ್ರಾಪ್ತ ದ ಅನ
 65 ಇತಮುತಿ ಅವಗರು

66 ನೇ [ಪ್ರ] ಶ್ರೀ ಅವ್ಯಾಗ್ಂಂ ಸ
 67 ಇದೆ ಗ ಏ ಮೂ
 68 ದಿ ಸಂಪ್ರಯಿತಿಜೆ
 69 ಯೆ ಶ್ರೀ ಅವ್ಯಾಗ್ಂ
 70 ಇಸಂದೆದು ಗ್ರಂ
 71 ಮುಖುಗೆನಕ್ಕಳಿಯ
 72 ಅದ್ವೈತಗ್ಂಂಸಂ
 73 ಗ್ರಂ ತಾರುವ
 74 ಸಂಪ್ರಯಿ ವಿಜಯ
 75 ಇ ಕಟ್ಟಿರಂ ಗ್ರಂ
 76 ಕಂಜನೆರ ದೈವರಂ
 77 ಮು ಕಟ್ಟಿಯರಂ ಗ್ರಂ
 78 ಅಸುಂಡಿಯ ಅರಸೆ - -
 (ಬಲ ಪಾಠ್ಯ)
 79—106
 ಧರ್ಮಾರ್ಥ ಶಿಳ್ಳಿಕೆಗಳು
 107 ಈ ವಾಹಿದ ಧ
 108 ಮೃಂತ್ಯಾ ಆಚ
 109 ಇದ್ವಾರ್ಕ್ಯಾ ಸಾಫ
 110 ಯಿಂಯಾಗಿ ನಡೆ
 111 ಯಾಲಿ ಯೆಂದು
 112 ಬರಸಿದ ಧಮ್ಮಾರ್ಥ
 113 ಶಾಸನಕ್ಕೆ ಮಂ
 114 ಗ್ರಂ ಮಂತ್ರ
 115 ಶ್ರೀ ಶ್ರೀ

11

ಕಟ್ಟಿಪುರದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ

ಕಂಭೇವಾಸ್ತು ॥ ನಮಾಸ್ತು ಗೋರಂತು ಉಬಿ ಜಂದ್ರಜಾಮಾರಜಾರವೇ ಶ್ರೀರೈತ್ಯಾಗೆರಂಭೇನುಂ ಲಸ್ತು ಧ್ಯಾತು
 ಕಂಭೇನೇ ॥ ಪನ್ನೆಲ್ಲಿಲಾವರಾಹಸ್ಯ ದಂತ್ಯ.)ದಣ್ಣ ಸಾಫಾತು ನಂ ಉಧುತಾ ಮೇಂದಿನೀ ಯೆನ ಕಲಂಕೆನಿಂವಯಲ್ಲಿನೇ ॥
 ಸ್ವಾಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯಾದ್ಯಾದುಸಾಲಿವಾಹನಕಕರೆಪಗರು ಇಂಗೆ ನೆಯ ಶ್ರೀಮಂಜಿನಾಮೆ ಸಂತ್ತುರೆದ ಪ್ರಾಪ್ತಾ ಕು
 ನಂ ಲು ಕಾಳ್ಯಾಪಗೂತ್ರದ ಅಪಸ್ತಂಬ ಸುತ್ತುದ ಬ್ರೇಲಾರಕ್ಕೆಷ್ಟು ಪ್ರಾಣಯಕರ ಪ್ರಾತ್ರಾದ ವಂಕಾಳಾದಿನಾಯಕರ
 ಪ್ರತ್ಯಾರಾದ ಕ್ರಾಂತಿ ಪ್ರಾಣಯಕರು ಮೆಷ್ಟುಗೇಳಲ್ಲಿರು ಆಳ್ಯಾಯನ ಸುತ್ತುದ ಯುಜಾಧಾರ್ಜಾಯನರಾದ ಸುಬಿಂತ್ಯಾಜ್ಯ
 ದೈವಗಳ ಪ್ರಾತ್ರಾದ ಪ್ರಾಪ್ತಾರಸ್ಯಾಯನ ಪ್ರತ್ಯಾರಾದ ಯೆಂಗಾಪ್ಯಾಯಗೆ ಬರಿಸಿಕೊಳ್ಳು ಗಾಂಪುಂದಾಸನ ಶ್ರವಂತಿಂದರೆ
 ಪ್ರಾಣವಾದಿಲ್ಲ ಶ್ರೀಮಂದಾಪಾರಾಜಾಜಾಪರಮಾತ್ಮರ ಶ್ರೀ ವಿರಪ್ರತಾಂಪ ಶ್ರೀಮಿಂದರ್ಕ್ಷಾ ರಾಯದ್ವಾ ಮಾಹಾರಾಯರವರು
 ನಮ್ಮೆ ಪ್ರಾಣಪಿತಾಮಂತರಾದ ಸನ್ಧಾಗ್ರಾಹಿನ್ನೆ ಹುಮುಕರಿಗೆನ್ನಿಂದ ಪ್ರಾಣವರಾಧಿಕ್ಷಾರ ಬಿಲ್ಲಿಯದ
 ಸಪ್ತಾಂಗರಂಜಾರಾದ ಯರಕ್ಕೆ ಪ್ರಾಣಯಕರ್ಮಾಯನವರಿಗೆ ಪಾಲಿಸು ಬ್ರೇಲಾರಕ್ಕಿನೆಗೆ ಸೆಲುವ ಅರಕರ್ತ್ಯಾಂತವಿಲೆ
 ದ ತುಂಗನಾಡ ನಿರ್ಧಾಗುಂದಸ್ತುಲದ್ವಿ ಕೊಣಗನಂತ್ಯಾಗ್ರಿ ಪ್ರಾಣವ ದ್ಯುಮಾವತಿನಿಗೆ ದಾಂತಾದ ಜವಿಾಸಿಗ ಪ್ರಕ್ಕಾ ಮು ನಿಲಂ
 ವಾಗಿಲಿಗ ಪ್ರತ್ಯಾರಾದ ಕಟ್ಟಿಪುರದಗಾರಮ ಯೆಪ್ಪುಗೆಳಿಗೆ ಪ್ರಾಣವಾದ ಹುರುಮೆನಕ್ಕಾಗಿ ಸಹಾ ಕಾಂತ್ಯಾಂತ್ಯಾಂತರೆ
 ಆಪಸ್ತಂಬಸುತ್ತುದ ಕ್ರಾಂತಿ ಪ್ರಾಣಯಕರ ಪ್ರಾತ್ರಾದ ನೆಂಕಾಳಾದಿನಾಯಕರ ಪ್ರತ್ಯಾರಾದ ಕ್ರಾಂತಿ ಪ್ರಾಣಯಕರು ಮೆಷ್ಟಿ
 ಷ್ಟುಗೇಳಲ್ಲ ಅಳ್ಳಾಯನ ಸುತ್ತುದ ಚುರಾಧಾರ್ಜಾಯನರಾದ ಸುಬಿಂತ್ಯಾಜ್ಯಾದ್ವರೆಗೆ ಪ್ರಾತ್ರಾದ ಪ್ರಾಪ್ತಾರಸ್ಯಾಯನ
 ಪ್ರತ್ಯಾರಾದ ಯೆಂಗಾಪ್ಯಾಯಗೆ ಕಟ್ಟಿಪುರದಗಾರಮ ಹಿರುಮೆನಕ್ಕಾಗಿ ಸರೆ ಯಿಂತಾತ್ತಾತ್ತಿದ್ದಿ ಮುಕರ ಸೆಂಕ್ರಮೆನ ಪ್ರಾಣಿಕಾಲ
 ದ್ವಾರಾ ಸೆಂಕ್ರಮೆನ ದ್ವಾರಾ ಪ್ರಾಣವಾಗಿ ಕೊಳ್ಳಿವಾಗಿ ಯೋ ಗಾಂಪುಂದು ಸಲುವ ಅತ್ಯಾಂಗಾಳಮಿನಿಧಿನಿಷ್ಠೆ

జలపాథాన సద్గుసంఘ్యాగేరంబి అచ్ఛాభోగీ స్వమ్యాషన్న ఏగుమాతికించు నిచ్చు సంతానపరా
అజంధా, కస్తాధింగాలాగి దానాది వినిమయ విశ్వయిగుగా ఎంద్రాశ్వాగి సంబంధించు ఆనుభవిసికొండు యి
లెదుయిందు కాక్ష్యాగేంతెర అపస్తంబిసమితిద కృష్ణ ప్రవాసుచర పూతారంద వేంకటాచినాయికర వుతే
రాద కృష్ణ ప్రవాయిచరు వసిష్ఠ గీతాత్త్వాద ఆక్షాయిన సమితిద బుర్జుధ్వాయినరాదే సుబర్జుణ్యదేవ
గాం పూతారాద పుట్టిరెస్యైయన పుత్రరాద యోగ్యయైగి బరిసికొంప్రి శాసన ॥ యిదికై ధనుసంక్రాగాలు
అదిత్యజయావనిరథనలక్ష్మి ధైయిసమిరావీల క్షుద్యయిం పునక్షే అస్మి రాత్రిక్షుధైతసిన్ధురీ ధనుస
క్షు జనాకి నరస్యాస్త్రత్తం ॥ దానపాలనయితినుఁ ధై క్షు దానాక క్షుయితినసపోలనం దానాత స్వగ్రమమవ
ప్రశ్నాతి పాలనాదబ్యుతం పదం ॥ స్వదత్తాద్విగుణం పుణ్యా పరితాత్తమువాళినం పరియక్కాక్తారేణ స్వదత్తం
నిష్పలంభవేత్ ॥ స్వదత్తాపుత్రికా ధాతీరీ పత్రదత్తా సచేతదరీ ఆస్మయత్తా స్వమూతాజ దక్కుభోవిం
పరిత్యుజేత్ ॥ యైశ్వర్యవభిగిని లోకా సమీకశమ్మువ భూభూజం న భీసే క్షునుకరగుయైశ్వర్యప్రదత్తావ
సుంధరం ॥ క్షుశ్వర్య-

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ಮಾತ್ರಾದೇವಪುರದ ತಾಮ್ರ, ಕಡೆನ್ನ

三

వీంగ్ రాబోండ్రాపెడేయెరు క్లోడ్జిన్ జర్మన్‌తోఫెగళాదె శిథ్‌టింగ్‌ప్రైచరు |

ಇವರಿಗೆ ಸ್ವಾತಂತ್ರ್ಯದ ಕಾರ್ಯಕ್ರಮ ಒಂದು ನೀತಿ ಯಥ್ ಮುಂದುವಾಗಿದೆಲ್ಲು, ಹೀಗೆಯ್ಲೋ ಈ ರೀತಿಗಳಿನಲ್ಲಿ

ಕ್ರಿಂದವು ಜಾತಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಪಂಚಪ್ರತಿನಿಧಿ ಅವಕಾಶ ವಿಲ್ಯಾಸರ್ಥಿ ಕೊಡಗಿನ ಅಂತಹ ನದೆ ತೀರ್ಥ ರತ್ನ ಸೀರ್ಹಾರಣಿಧರಣಿಗೆ ಪ್ರತಿಭ್ಯೇ ಸಾಮಾಜಿಕ ಗೈಯುತಿದ್ದ ಭಾರದವ್ಯಾಜಗೋತ್ತರೆ ಅರ್ಥಾಯನ ಸೂಕ್ತದ ರುಜ್ಜು ಎಂದು ಕೂಡಿಸುತ್ತಿರುತ್ತಾರೆಯೇ ಹಿಂದಿನ ಏನುತ್ತಿರುತ್ತಿರುತ್ತಾರೆಯೇ ಅವಕಾಶ ನಿರ್ದಿಷ್ಟ ವಿಳಿಂಬಣೆಯ ವರ್ತತನೆಯನ್ನು ಮಾಡಿಕೊಂಡಿರುತ್ತಾರೆಯೇ |

నమస్తు గోరంత్తు యి చంద్రజితమార తారవే । త్యాగీకృష్ణగురువుము లిలస్తుంభాయు
శైథినే ॥

ಸ್ವಾಸ್ತಿ ಶ್ರೀ ಇಂದ್ರಾಜಿತ್ಯಾದಯ ಕಲಿಸಂದ ಶಿಖಗಳನ್ನು ಸೆಲ್ಲುವ ನಿರೂಪಿಸಂಪತ್ತರದ ನೂಥಿ ಬಹುದಿಗೆ ಯಾವ ಬುದ್ಧಿವಾತರ ದಿವಿಗಳಿಗೆ ಉಗಿಗ ವಿಷಾಧೀನವಾದ್ಯಾ |

ఎండు వీళ్లాధికారివాగునే తెత్తులదెల్లు, యీం ముహురంబార గభూష బ్రీసుధాకరణయవానరింద విధిరంబిందిల్లా
ద్రవ్యాశ్రమానుచూసుకొనుటకు ప్రాణిలు కుటుంబానికి ప్రాణిలు అనుమతించాలి. ఈ విధిలో ద్రవ్యాశ్రమానుచూసుకొనుటకు ప్రాణిలు కుటుంబానికి ప్రాణిలు అనుమతించాలి. ఈ విధిలో ద్రవ్యాశ్రమానుచూసుకొనుటకు ప్రాణిలు కుటుంబానికి ప్రాణిలు అనుమతించాలి.

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ಜುದವನಾಡು ಅಬ್ಜಿ ಮುತ್ತದೆ ತಾತ್ತಮು ಕ್ರಿಸ್ತನ

పురిగి స్వామియేవరి పూడచ పురీ కథలునిస్వామియు పూకోళ్దు వుట్టేన్న స్వామియేవరి జరములి ఎడ్డుపూడ కథంతుఁఁఁఁస్తుమియేవరి జరములి ఎగ్గుళ్దాద లభ్యిపుతద నిర్జిషున్డేవేవరి పూడచే.

ಎನ್ನುವುದಕ್ಕಾಗಿ ಅವರು ಕಂಡುಬಂದಿರುತ್ತಾರೆ ಎಂಬುದನ್ನು ಮಾಡಿರುತ್ತಾರೆ.

శ్వాసి, క్రీ విజయాభ్యుదయ కాలివాక్యన కెవరుష రిలోనే పత్రమొనక్కే దెల్చువ నలసంప్రదా జీతి, లు గ భాగమారెదల్చి. కింగ్సోగ్మేయిలన గవిసింహాసురుధర సాంపదియున్ రాద కిథుప్రదా

ಮುಂದೆ ಸ್ವಾಮಿಯವರ ಕೇರಕಮೆಲಸೆಂಕಳಿರಾದೆ ವಿಶ್ವ ಶ್ವೇತಮುತ್ಸುರಾಳದ ಶ್ರೀಮಂದಾರ್ಥಾದಿರಾಜ ರಾಜ ಪರಮೀಶ್ವರ ಪ್ರಕುಡ ಪ್ರತಾಪ ವಿಶ್ವತಿಮುಖಿರನರಂತಿ ಕೊಡಗಿನ ಸಂಸ್ಕಾರದ ಶ್ರೀ ರತ್ನ ಸೀಂಹಾಸನಾರೂಪಂತಾಗಿ ಪ್ರತ್ಯೇ ಸಾಮಾಜಿಕ ಗೃಹಾತ್ಮಿತಿರಲು ಭಾರತಾಧ್ಯಾತ್ಮಾರೂಪ ಅಶ್ವಲಾಯಿನಸೂತ್ರ ರುಕ್ಣಭಾನುಕಾಂಧ್ಯಾಯಗಳಾದ ಅಷ್ವಾಜೈಂದ್ರವನಿಂದ ಯೆರವರ ಪ್ರತ್ಯಾರೂಪದ ವಿಂಗರಾಜೈಂದ್ರವನಡಿಯೆರವರ ಪ್ರತ್ಯಾರೂಪದ ವಿಶ್ವರಾಜೈಂದ್ರವಡಿಯೆರವರು ಬಿರದು ಮೆಸ್ತಿಲೆನ್ನೋ ಏಂದ್ರಾರೂಪದ ದಾನಾಂತಸನದ ಕ್ರಮವೆಂತುದರೆ— ಪ್ರಾಚು ಶಾಶ್ವತಾಂತರ ಕರ್ಕವರುಷ ಗಳಿಂಗ ನ ಕೆಲಕಸೆಂವತ್ತಾರದ ಕಾತ್ಮಿತ್ಯ ಲುಧ್ರ ಮ ಬುಧವಾರದಿಂದ ಹಿರಿ ಅಜ್ಞಾಯನವರಂದ ದೊಡ್ಡವಿರಾಪ್ಯಾಂತೆಯೆರವರು ಯೆಡವನಾಡು ಅಬ್ಲಿ ಮತಕ್ಕೆ ಪ್ರಾಕುನವಡಿದು ಬರುತ್ತಿದ್ದು ಗಾರುಪು ನ್ಯಾಸಾಧ್ಯಾಗ್ರಾಮು ವಂದು ತೀಗಿಟ್ಟುಳ್ಳಾಗ್ರಾಮು ವಂದು ಪ್ರಭಯಾಗ್ರಾಮು ಯೆರದು ಯಿದಲ್ಲದೆ ದೊಡ್ಡ ವಿಶ್ವರಾಜೈಂದ್ರಸ್ವಾಮಿಯವರು ಮಂಡಿಕೆರಿಗೆ ಒತ್ತುಪ್ರಸಂಗಿ ಪಾದವಿತಿದು ಬಿನ್ನಹಿನೊಡಿ ಕೊಂಡು ಅಜಯದ್ವಾರಕಾವಾಗಿ ಧರುಬಿರಬೀಕಂದು ನೆಂಕನವಾಗಿ ಅಬ್ಲಿಮುತ್ಸು ಬಿಟ್ಟುಕೊಳ್ಳು ಗಾರುಪು ಬಾಜೆಳ್ಳ ಗಾರುಪು ವಂದಕ್ಕೆ ಕಂಬಾಯಿಗ ಎಂ ತಿಂಬಿನಾರು ವರಹ ಸಹ ನ್ಯಾಸಾಧ್ಯಾಗ್ರಾಮು ಗಾರುಪು ಗಳಿಂಗಿಟ್ಟುಳ್ಳಾಗ್ರಾಮು ನ ಅನ್ತಾಗ್ರಾಮು ಇ ರ ಜತ್ತಾಖ್ಯೇಮಿಯಲ್ಲಿ ಕಟ್ಟಿನಲ್ಲಿ ಯೆರುವ ನಿಧಿನಿಖ್ಯೇಪಜಲತರು ಪ್ರಾಪ್ಯಾಂ ಅತ್ಯಾನ ಅಗಾಮು ಸಿದ್ಧಾಂತದ್ವಾಗೆಂಬಲ್ಲಿ ಅಷ್ಟುಪ್ರಭೀಕ್ಷಣೆಜಿಸ್ತುವ್ಯಾಮ್ಯಾ ಮುನಾಂದ ಅಂಶಾಂತರ ಮಿಂಬಿತವಾಗಿ ಗಣಾರಾಧನೆಯನ್ನು ಸಹಿಸಿಕೊಂಡು ಅಜಯವಾರಕಾವಾಗಿ ಧರುಫಿರುವ್ಯಾನ್ನು ನಡಿಸ್ತ ಶಿವಪೂರಜಾಕಾಲದೆಲ್ಲು ಅಂತಿಮಾಂದ ಕೊತ್ತಿರಿತ್ಯಾಂ ಪ್ರಾಲ್ಯಾಕತಿತ್ಯಾಂ ಸಾವ್ಯಾಗ್ರಾಮಣಾಂತಿವರೆಂಬಂ | ತ್ಯಾಂತಿರ್ಕಿರಿದ್ವೈಪರಮಾಯಾರಿವ್ಯಾಂ ತ್ಯಾಂದಕ್ಕೆ ಮೇ ಕಂಳರ ಜನ್ಮಜನ್ಮನಿ | ಯಂಬ ಅಂತಿಮಾಂದವನ್ನು ಪೂರಿತಾತ್ಮಾ ಯಿರಬೇಕಂಬಿರಾಗಿ ಬಿರದು ಮೆಸ್ತಿ ಜೀಜೆಕ್ಷಣದಾಧಿರೂಪದ ಭೂಸಾಧನಕ್ಕೆ ನಾತ್ತಾಗಣುಂತ್ಯಾಂತ್ಯಾಂ ಅವಿತ್ಯಾಂತ್ಯಾಂ | ಅನಿರೀಕ್ಷಣಲಕ್ಷ್ಯ ದ್ವಾಪ್ರಾಂತ್ಯಾಂತ್ಯಾಂ ಪ್ರಾಪ್ಯಾಂತ್ಯಾಂತ್ಯಾಂ ಪರದ ತಾತ್ತ್ವಾಂತಿಸಬಲನ್ | ಪರದತಾತ್ತ್ವಾಂತಿಸಬಲರ್ಣಾಂ ಸ್ವಾದತಾತ್ತ್ವಾಂತಿಸಬಲಯೈತ್ತಿ | ಯಂಬ ಭೂಸಾಧನಕ್ಕೆ ಅಷ್ಟಂತ್ಯಾಂತ್ಯಾಂ ಪಾರಿಸ್ತುರಾಗಿ ಬಿರದ ಬಿರದಾತ ಬಿಂಬಿರಿಸ್ತುಯ್ಯಾದ ಕಾಬ್ಯೈಯು |

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ಮಂಹಾದ್ರೇನೆಪ್ರಾರ್ಥಿರ್ಲಿರುವ ತಾಮ್ಸ ಶಾಸನ

ಶ್ರೀಮೆನ್ನುಹಣವುರಿಗಾಂಸ್ವಾಮಿಗಳವರ ಪರಮಾತ್ಮಿಗಾರೂಪದ ಕೇವಲಮನುಂತರ್ವಾಮಿಗಳವರ ಪರಮಾತ್ಮಿಗಳಾದ ಶಾಂತವೆಂದ್ರಿಯವರ ಪಾದಕ್ಕೆ—

ನಮಸ್ತು ಶರೀರಕ್ಕು ಒಬ್ಬ ಚಂದ್ರಾಂಶಾನುರಂಜಾರವೇ | ತ್ಯಾಗಿರ್ವಾಗ್ರಹಾರಂಭಿಮೂಲಸ್ತಂಭಾಯ ತಮ್ಮವೇ | ಸ್ವಾಸ್ತಿ ಶ್ರೀಮಿಂಜಾಧ್ಯಾದಯ ಕಾರಿವಯನ ಕರ್ಕವ್ಯಾ ಎಂಳು ನ ವರ್ತಮಾನಕ್ಕೆ ಸೆಲ್ಲಿನ ನಲ್ಲಿನ ಸಂಸಂವತ್ತಾಯಿಸ್ತುರಾದೆ ವಿಶ್ವ ಶ್ವೇತಮುತ್ಸುರಾದ ಸೆದ್ವಾಪ್ಯಾರೂಪದ ಮಾತದ ಪಟ್ಟದ ಸ್ವಾಮಿಯವರ ಕರೆಸಮುಲ ಸಂಪಾದಿರಾದ ಶ್ರೀಮಂದಾಧಿರಾಜ ರಾಜರಮೀಶ್ವರ ಪ್ರತಾಪ ಅಷ್ಟಿಮು ವಿಶ್ವರಾಜನತಿ ಕೊಡಗಿನ ಸಂರಾಫಿನರ ಶ್ರೀರತ ಸಂರಾಸನಾರೂಪರಾಗಿ ಶ್ರೀಸ್ತು ಸಂವಾದ್ಯಾಂ ಗೃಹ್ಯಾತ್ಮಿತಿರಲು ಭಾರತಾಧ್ಯಾತ್ಮಾ ಗೈಲತ್ತಿರ ಅಶ್ವಲಾಸುನ ಸುಕ್ರದ ರುಕ್ಣಭಾನುಕಾಂಧ್ಯಾಯಗಳಾದ ಅವಾಪ್ಯಾಂದ್ರವಡಿಯೆರವರ ಪ್ರಸ್ತಾರಾದ ವಿಂಗರಾಜೈಂದ್ರವಡಿಯೆರವರ ಗಭಾಂತಿಂದ್ರಾಂತಿಸ್ತು | ಸ್ವಾದತಾತ್ತ್ವಾಂತಿಸ್ತುಗುಣಂಪುಣ್ಯಂ ಪರದ ತಾತ್ತ್ವಾಂತಿಸಬಲನ್ | ಪರದತಾತ್ತ್ವಾಂತಿಸಬಲರ್ಣಾಂ ಸ್ವಾದತಾತ್ತ್ವಾಂತಿಸಬಲಯೈತ್ತಿ | ಯಂಬ ಭೂಸಾಧನಕ್ಕೆ ಅಷ್ಟಂತ್ಯಾಂತ್ಯಾಂ ಪಾರಿಸ್ತುರಾಗಿ ಬಿರದ ಬಿರದಾತ ಬಿಂಬಿರಿಸ್ತುಯ್ಯಾದ ಕೇಸ್ತು ಬಿರದುಮೆಸ್ತಿಸದ ಪ್ರತಾರೂಪದ ಭೂಸಾಧನವರ | ಶಿವಾರ್ಥಾಂದಬಗ್ಯ ಮತಕ್ಕೆ ಮೇಲುವೆಂಬ್ದ ಬಗ್ಯ ಲಿಂಗಮುದ್ರೆ ಶಿಲಾಬ್ರತಿಪ್ರಯುಸ್ಸು ಪೂರಿಸಿ ಬಿಟ್ಟುಕೊಳ್ಳು ಗಾರುಪುಗಳಾದ ಬರುವ ಕೊಂಡ ಯಿದ ವಿವರ ಜಿಕ್ಕಿಸಿರದೆ ಡಂಬಿಂದು ಗಾರುಪು ಕ್ಕೆ ಬಿಜಾಪ್ಯಾತ್ಮಾ ಶ್ರೀ ಶ್ರೀ ಕಂದಾಯ ಇ ವರಹ ಪಾರಕನ ಪ್ರತಾರೂಪ ಯಿಂದ ಗಾರುಪು ಪ್ರಾರಂಭಾರ್ಥಾದ್ಯಾಂತಿಸ್ತು ಪ್ರತಾರೂಪದ ಭಿಟ್ಟಿ ಇಂತಿ | ವರಹ ಲೋಗಲಾಗಿ ಕುದ್ದನಿನ್ತ ಭೂಸಾಧನವರಿ ಭಿಟ್ಟಿ ಇಂತಿ | ಕಂದಾಯ ಇಂತಿ | ವರಹ ಯಾರುವಾದುವೆವಿತ್ತಿರ ತಂಕಾಂದುಮಂದೆಗೆ ಕೆರಿದ ಬೇಲುಕಿರು ಬಿಸೆನಂಜಾಪ್ರಾಪ್ಯಾಂತಾಯ ಗಾರುಪು ಪ್ರಾರಂಭಾರ್ಥಾದ್ಯಾಂತಿಸ್ತು ಪಾರಿಸ್ತುಪ್ರತಾರೂಪ ಯಿಂದ ಗಾರುಪು ಅಕ್ಕೆ ಬಿಜಪರಿಭಟ್ಟಿ ಅಂ ಕ್ಕೆ ಕಂದಾಯ ಅಂ ವರಹಕ್ಕೆ ಪಾರಿಸ್ತುಪ್ರತಾರೂಪ ಯಿಂದ ಗಾರುಪು ಪ್ರಾರಂಭಾರ್ಥಾದ್ಯಾಂತಿಸ್ತು ಪಾರಿಸ್ತುಪ್ರತಾರೂಪ ಗಾರುಪು ಅಂತಿಸ್ತು ಪಾರಿಸ್ತುಪ್ರತಾರೂಪ ರೋಗಿಗಳಾಗಿ ಕುದ್ದನಿಂತ ದ್ವಾಬಿಜಭಟ್ಟಿ ಇಂತಿ | ಗ ಕಂದಾಯ ಇಂತಿ | ವರಹ ಅಂತಿಮಾಗ್ರಾಮು ಇ ಕ್ಕೆ ಪಾರಿಸ್ತುಪ್ರತಾರೂಪ ರೋಗಿಗಳಾಗಿ ಕುದ್ದನಿಂತ

ದ್ವಾರ್ಯ ಮತಕ್ಕೆ ಬಿರುವ ಕಂಬಾಯಾ ಈ ವರಣ ಭಿತ್ತಿಭಿಟ್ಟು ಇಂ ಬೀಳು ದಪ್ಪೆ ಗ್ರಾಮೆದವರ ಮುನ್ನಿಟ್ಟು, ಲಿಂಗ ಮುದ್ರೆ ಶಿಳಾಶ್ರಾತ್ಮಿಕ್ಯು ಯೆನ್ನು ಮಾಡಿಸಿಕೊಂಡ್ದು, ಯೋ ತಿಥಿಯಲ್ಲಿ ಪತ್ರಾವಿ ಸಮುಸ್ತಪ್ತಿಗಳಾಗು ಅಳ್ಳಿಯ ಶಿವಲೀಳೆ ಪತ್ರಪ್ರಿಯಾಗಿಲ್ಲಿ ಯೊಂಬ ಇವೆಕ್ಕೆಯಿಂದ ಧೈರ್ಯಾದವನವೆನ್ನು ಬರದು ನಿಸ್ಸುಸ್ತುಖಾಗಿ ಯೋ ಗಾಂಗುಕ್ಕೆ ಚಕ್ರಕಟ್ಟು ಇಂಗಮುದ್ರೆ ಕಿರಿಂದ್ರಪ್ರಿಯೆಂಬಾದ ನಿಧಿನಿಕ್ಕೆವರ್ವಾಪಳತೆಯ ಪಾಷಾಣ ಅಳ್ಳಿನ ಅಗಮುಸಿದ್ದ ಸಾಂಕ್ಷಯಂಗಳಿಂಬಿ ಅಂತ್ರಭೂತಿಗಳೆಂಬವುಮುನ್ನಿದ ಆಸಕಲ ಭೋಮಿಯನ್ನು ಶಿವಾಪತ್ರಾವಾಗಿ ಗಣಾರಾಧಿನೆಯನ್ನು ಮಾಡಿಸಿಕೊಂಡು ಕಿವೆತ್ತುಜಾ ಕಾಲದ್ವಾರ್ಯ ಅರ್ಥಿವಾರ್ಥದ ಶಿಲ್ಷೆ—ಜಾತಿಸ್ವರಕ್ಷಣ ಶೃಂಗಿರ್ವರ್ತಿತ್ವಂ ಸವ್ಯಭಾಗ್ಯರಾವಣ್ಯಮಾತ್ರಿನ ರಳಿತಂ। ಇದ್ದೆಕ್ಕೆ ನಿದೆಲ್ಲವರಮಾಯಾರಿಪ್ಪುಂ ಹ್ಯಾಂದ್ದು ಮೀ ಕಂಕರ ಇನ್ನು ಜಿಸ್ತಿನಿ॥ ಯೊಂಬ ಅರ್ಥಿವಾರ್ಥದವನ್ನು ಮಾಡುತ್ತ ಯಾರಬ್ದಿಕೆಂಬಿಡಾಗಿ ಬರದು ನಿಸ್ಸುಸ್ತು ಭೋಧಾಧರಕ್ಕೆ ಸಾಕ್ಷಿಗಳು— ಅದಿಕ್ಯ ಜಂಪೆಲ್ಲೇ ಅನಿರ್ಬಿಳೀ ನಿಂತ್ತು ದ್ಯೌಭಂಗಿರಾಪ್ರೇಣೀ ಕೃದೆಯಂ ಯಿನ್ನು ಅಳ್ಳಿ ರಾತ್ರಿಕ್ಕ ಪುಳಿಯ್ಯೆ ಸಂದ್ಯೋಧಮಾಸ್ಯ ಜಾನಾತಿ ನರಹ್ಯೆ ವ್ಯತ್ಸಿ॥ ಸ್ವಯಂತ್ರಾದ್ವಿಗುಣಂ ಸ್ವಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಘಾರೇಣ ಸ್ವಯಂತ್ರಂ ನಿಷ್ಫಲಂ ಭವೇತ್ತಂ ಯೊಂಬ ಭೋಧಾಧರಕ್ಕೆ ಸ್ವಯಂಸತ್ತಮ್ಮತಾ ಶ್ರೀ ವಿ ॥

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ಗದ್ದಿಗಂಯ ಮೇಲೆ

ಕರಿ ಸ್ವತ್ತ ರ್ಫೋ

16

ದನಗೆಳ್ಳಿನ್ನಿಲ್ಲಿರುವ ಕಿಲಾತಿಂದಿನ

ವಿರಾಜಪುರದ ಮುತ್ತ

ಇವಕ್ಕಾನ್ತಿರದ ಜ್ಯೇಷ್ಠ ಕುಂಭ ಅ ರಂಜು ಭೀಲಾಳಾಕಾಸ್ಯಾಮಿಗಳ ವಿರಕ್ತಮಂಪ್ರ

17

ಸುತ್ತಿಕ್ಕೆರಿಯಿಲ್ಲ ಖಂಕಾರೇಕ್ಕರ ದೇವಸ್ಥಾನದ ತಾಮ್ರಾಂಶಾಸನ

ಸ್ವಸ್ತಿ ಶ್ರೀನಿಜಯಾಭ್ಯುದಯ ಕಾಲಿವಾಣಿನ ಕಕಾರ್ಷ್ಯ ಇಂಚ್ರಿ ನ ಯಿಂಕ್ಕಾರ್ಷ್ಯರೆಂವಲ್ಪ್ರರದ ಜೀಂಪ್ರಬಂಧ ಬಿದಿಗಿಯು ಭಾಜಾನಾರಕ್ಕೆ ಕಾವಿನ ಇಂಟಿಕ್ಕಿರ್ವಿ ನೆಂತೆ ತುಭಾದಿವರೆದ್ದಿಲ್ಲ, ತಂದ್ರವಂತ್ತಿಕ್ಕೆರ್ಪಾಂತಾವಾರ್ಪಾರಿಜಾತಾತ್ಮಾ ಇಂತಾನಿಯಾದ ಭಾಜಾರ್ಯಾತ್ಮಾ ಗೋತ್ತ, ಸಂಜಾತಾರಾದ ಅಕ್ಕಾಲಾಯಾನ ಸೂತ್ತ, ಯಿಂಕ್ಕಾಳಿಯಿಗಳಾದ ವೀರ ಶ್ಯಾಮುಕ ಧುರಿಳಿಳಾ ಪ್ರವೀಣರಾದ ವೀರವ್ಯಾಕ್ಷಿಲ್ಲಾಗು ಸೆಂಪ್ರಾಂ ಸಂಸ್ಕಿರ್ತ ಸಮಾದ್ಯಕ್ಕೀರಂಗರಮಧ್ಯಪರಿಭಾಜಿವೊನ ಮಣಿಗೆಂಬಜಿತೆ ಜಾರುಸೀಂಹಾಸವಾರ್ಯರಾದ ಅಪ್ರತಿಮುಪ್ರತಾಪಭರಕ ಪ್ರಜಸೀತಮಾತಾರ್ಯಂಡಮಂಡಲಾದ ಅಖಂಡಾಳಂಡವೀ ಭಾವಸಮ್ಮಾರಾದ ಸಕಲದಿಗಂತಿರಾಳಿದಿಲ್ಲಾತ್ತನು ಸಮಾನಕ್ಕೀರ್ತಿ ಪ್ರಜ್ಞಾತಿರಾದ ಸಮಸ್ತ ಪ್ರಕಸ್ತ ರಾಂಧ್ರಮೇಂದ್ರ ಧಾರಣ ಯುಧಿಂಪ್ರಾರಾದ ಮಾಹಾರಾಜ ಅಬ್ಜ್ಞಾಜರಾಳೆಂದ್ರವರವರ ಪಾತ್ರರಾದ ಲಿಂಗರಾಳ್ಯಂದ್ರವರೆಯರವರ ಪ್ರತ್ಯರಾದ ಶಿವರಿಂಗವತಿಪ್ರಾಪ್ತಾಪಣಿ ಕರ್ತವ್ಯವ್ಯವೇಂದ್ರಿ ನಿಕ್ಕಿಲ್ಲ ತದ್ದಿವಸ ತುಭಾಮುಖಿಂಬಾದ್ದಿ, ಅಸದ್ಯಾಕ್ರಿಕ್ಕಾಕಳ ಮೆಣ್ಣಪಾದಿ ಯುಕ್ತ ರಾಜಕ್ಷಮಿಳಾಳಾಳಾಭಾಜ್ಯಪರ್ಯಾಕಾರಾಂಪಾನಿಸುತ್ತನೆಂಕಾರೇಕ್ಕರ ದೇವಸ್ಥಾನವೆಂಬು ಪ್ರಾರಂಭಿಸಿ ತದಾರಭ್ಯು ವಿಕ್ಕಾಸಂಪ್ರಕಾರದ ಜ್ಯುತಿಲಾಂಧ್ರಾಧ್ವಾಯೆಯು ಭಾಜಾನಾರಿದವರಿಗೆ ವರುಹ ಅ ಕಿಂಗ್ರಾ ಏ ದಿನ ಅ ಕಾವಿನ ಇಂಟಿಕ್ಕಿರ್ವಿ ನ ಯೋತ್ತದ್ಯುಕ್ತಸುದಿನಾರ್ಥಿ ಅತ್ಯಾಂಜ್ಲಿರಕಾರಾಂತಾಧ್ವಾನ್ನು ಸಾಮಗ್ರಿಯಾಗಿ ನಿರ್ವಿಕ್ಕಿ ಶ್ರೀಕರವಾಗಿಯಾರಿದಂಥಿಂದ ಖಂಕಾರೇಕ್ಕರನಾಮಕ ಕಿವರಿಂಗವೆನ್ನು ಪ್ರಾಂಪ್ರಾಪ್ತಿ ಸೆನ್ನು ಪ್ರಾಂಪ್ರಾದ್ಯು ಹ್ಯಾಗೆನ್ನರ ಶಿರ್ಮಂಜ್ಞಂದ್ರೀಬಿರನ ಪರಮಾಂಪಾನುಗ್ರಹಿತಾವಾಪಾಂಪ್ರಾಂಪ್ರಾದಿಂದ ಸಕಲಮನೆಂಬಿರಂಭ ಪರದವಾಗಿಯಾರಿದೆ ಯುಂಡ್ದೇವೆ ತಾಯತ್ತ ಶಿವರಿಂಗಪ್ರತಿಪ್ರಾಪಣಿ ನಿರ್ವಿಧ್ಯಾದಿಂದ ವಿರಚಿತಾಂಶಾಯಿತು ಯಾರು ಭಕ್ತಿಯಿಂದ ಶ್ರೀ ಮಾರೇಕ್ಕರನ ಭಾಜಿ ಸುತ್ತಾರ್ಮೇಣ್ಣ ಅವರಿಗೆ ಸರ್ವತ್ರ ಅನಿಕರಸಂಧ್ಯಾವಾಗಿ ಯಿರುವಂಥ ಕುಭಾಧಾರಣೆ ಸ್ವಯಂಮೇಲ್ವ ಸಾಂಕ್ಷಯಾಗಾತ್ಮದೆ ಯೆಂದು ಸರ್ವಜಿನರಿಭಾವಾಂಧಾವಾಗಿ ಬರಿಸಿಯಾರುವಂಥ ಕಾನೆನು ॥ ತುಭೆಮುನ್ನು ॥

ಅಂತುವರುಷ ನ ಕ್ಯಾ ಪಂಚಾರ್ಲಕ್ಷ್ಯಾಪಣಾಭಿಲ್ಕೃಪಕುಮಾರೆಶ್ವರ ಶ್ರೀನಂದಿಶ್ವರ ದೇವರಿಗೆ ಸಹ ಆಜಂದಾರ್ಶಾಗಿ
ಕಾಳಿತದಿಂದ ನಷಿದುಬರತ ಕ್ಷಮಿಗ್ರಿ ನಿಕ್ಷಯಿಸ್ತೀ ಅಪ್ಯಾತರಕಿಸಂಪಾದಿಂದ ವಿಶ್ವಾಸಿ, ಪಂತಪರ್ವಸಿಂಪಳಿಗಾರ ಜಿನಕ್ಷೇ
ಶರ್ವ ಅರಣಕ್ಷಿತಿಸ್ತಿ ಯಿಸುವ ಕಂಡಿರಾಯಿ ಈಗಾ ವಂದುರಾಖಿರ ಯಿಸ್ತು ಯಿಸ್ತು ಮದಿಂದ
ಜಿನಿಜಾಳಮುಂತಾದರಿಂದ ಉತ್ತಾರವನ್ನು ಧರುಂಫಂಗ್ರೆ ಶದಬಿಗ್ರಿ ಅರಮನೆ ಧಿವಾಕಾಶದ್ವೇರಿ ಎಸ್ತುಂತ್ರಿಂದ ಪತಿ
ಸಂವತ್ಸರದೆಖ್ನು ಕೊಟಿಸ್ತಿ ಶಂಖ್ಯಾ ಸ್ವಾಂಥ್ರ್ಯವಾಗಿ ವಿನಿಷಿಲ್ಲಾಗ್ರಹ್ಯಂದು ನ್ಯಾಷಿಸಿಸುವರು ವಂಧುವರಿಂದ ಕಾಲತ್ಯಯಾವಲ್ಲಾ
ಕಾಸ್ತ್ರಾ) ಪ್ರಕಾರ ದ್ವಾತಾಸ್ಯೈಯನ್ನು ಸಂಗ್ರಹಿಸಿ ಮಾತಿಸ್ತು ದಿನಂತ್ರಾತಿ ವಿಚಾರಿಸಿಕೊಂಡು ವರುಮಂ ಪತಿ ಇಂ
ದೇವಾಂತನದ ಲಕ್ಷ್ಯಕ್ಕಮುಂತಾದ್ವನ್ನು ಜಡಿತಗರು ಕೊಳ್ಳುತ್ತ ಬರುವಧಾಗಿ ಯಂಬಿ ತಸ್ತುಕು ನಿರುವಕ್ಕಿ ಅಪ್ಯಾ
ಪ್ರಕಾರ ಕಾಲಿವರ್ಷ ಇತ್ಯಾ ನ ವಿಕ್ರಮಾಂತರದ ನಿಜಾಂತ್ರಿ ತಾರೀಕು ಅ ನ ಭಾನುವಾರ ||

ಶ್ರೀಲಿಂಗರಾಜೇಂದ್ರ ವಡಯಿರವರು ||

18

ಕೊಳ್ಳುಪ್ಪದ್ವಿನಿರುವ ಶಿಲಾಶಾಸನ

ಖರ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬುಂ ರಲ್ಲಾ ಜಂನ್ನೆನ ಗುರುಂ ರಾಜ್ಯಾಯ್ಯಾವರ ತಸ್ತುನ ಕುಮಾರ ಜನ್ನೆ ಮಾಲ್ಲಿ
ಕಾಳಾಂತರದ್ವರಿಗೆ ದಳಪದಿಂದ ಆರಂಧನಗೆ ನಿ || ವಡಯಿರ ವಂಶಸ್ಥಾರಮಾತಿ ಕೊಳ್ಳುಪ್ಪ ವಿವರ ಉದಯಕಾಲದೆಲಿ, ಸಾಂಪ್ರದಾಯಿ
ನ ಮಾತಿಮ್ಮಾ -

19

ಇಗ್ನಾತ್ಯಾನವಿನಿರುವ ಶಿಲಾಶಾಸನ

.....ದೇ ಬಿಂದಿ ನ ಯಾಲ್ಲಾ ವಿರವಡಿ ಸುರು ಕಾಲೀರಿ ಮಾನ್ಯ ಅರಂಧನಗೆ ಕುವರ ವೀಂಯಾಪ
ರ್ಲಾ ಮಾಡಿದ ಭಕ್ತಿತಾಂಬಿ (ಹಾಲೀರಿ) ಭಕ್ತಿಯಾ ಬಗಾಮತೆಕ್ಕೆ -

20

ದನುಗ್ನಿನವಿನಿರುವ ಶಿಲಾಶಾಸನ

ಶ್ರೀಮತು ಖರನಾಮ ಸಂವತ್ಸರದ ಆಷ್ಟಿಂಜಿ ಶಂಕ್ಷಿಂ ನಂ ರಲ್ಲಾ ಯಿಡತ್ತಾರ ಮಾಂತ್ರದ ಶಿದ್ವಿಂಗೋಂಧಾರಿಯಾವರಿಗೆ -

21

ಮಾರುಮುಡಿಯಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

ಶ್ರೀಗಂಗಾಧರವೈನರು || ವಿರರಾಜೇಂದ್ರ, ವಡಯಿರವರು

22

ಇಂ - ಯಿನಿರುವ ಶಿಲಾಶಾಸನ

ಕಾವಿವಾಲೆನ ಶಕವರ್ಷ ನಾಲ್ಕು ನೇಕಾವ-ರಿ ಸಂವತ್ಸರದೆಲ್ಲಾ ಕ್ಷಗ್ನಿಪ್ಪ ತತ್ತುನಾಡು ರ್ಯಾಂತರು ತಂಮೆ ಭಕ್ತಿ
ಯಿಂದ ಲಕ್ಷ್ಮೀಂತಿಥ್ರಾದ ಬಲಿಯಾರುವ ಪರಿಸರ ರಾಮೇಶ್ವರ ದೇವರ ದೇವಶಾಂತನವನ್ನು ಜೈಜ್ಞಾನಿಕಾದ್ವಾರ ಮಾತಿಸಿಸು
ದಾದ್ರಿ -

23

ಮಾಹಾದ್ವಾಪುರದ್ವಾರುವ ಶಿಲಾಶಾಸನ

ಶ್ರೀಮುರಿಗಾ ಸಾಂಪ್ರದಾಯಿಕಾವರ ಜರಮುಂರುಗ್ಭಾದ ಕಾಂತಮೀರರಾಜ್ಯಾಯಾವರ ಕರಕಮಲಸಂಜಿನಿತರಾದ ಸೇತ್ತು
ಮಾತಿಂಬಿರ ಶಿವಯೋಗೀಶ್ವರರು ಕಾಂತಮೀರ ಪ್ರಾಂತಿಕ ನ ಶೈಂಭವಕ್ಕುತ್ತಾ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶಂಕ್ಷಿಂ ಬಿಂಬಿಗಿಯು ಗುರು
ವಾರ ರೋಗೀನಿ ನಕ್ಕಿ ಪ್ರಾಂತಿಕಾಲ ಗಂಬಿ ಉ ರ ಪಂಗೆ ಯಾಗೆದ್ದಿಗೆನ್ನೀಲಿ ಉಲಂಘಣಿ ಮಾತಿಸಿದ್ದ

24

ಬಹುಯೆತ್ತುನಾಡಿನಲ್ಲಿ ಗಣಗೂರು ಗ್ರಾಮದ ಹಳ್ಳಾತ್ರಾಮ ನಿವ್ಯತನದಲ್ಲಿ ರೂಪ ಶಿಲಾಶಾಸನ

- | | | | |
|-----------------------------------|-----------------------------|---------------------------------|------------------------|
| 1 | ಸ್ವಸ್ತಿ ಶ್ರೀ | 9 | ಂಗಳು ತಮ್ಮತಂದೆ ತಾಯಿಯಿ |
| 2 ವಿಜಯಾಭ್ಯುದಯೆ ಕಾಃ ನಾಶಿ | | 10 | ದೇವಾ ಪತ್ನಿಗಳಿಗೆ ಕೃಲಾಙ |
| 3 ನ ಕವೆರುಷ ಎಗ್ಗಿ ನಯೆ ಯೈಲಿಂ | | 11 ಸದೆವಿ ಅಗಲಿಯಾದು ಕೊಟ್ಟಿಭೋಽಮಿದಾ | |
| 4 ಬಿ ಸಂಹೃದರ ಅಕ್ಷಯುಷಿ ಸು ಅ ಭೋಮ | | 12 ನ ಕೊಟ್ಟಿ ಗಾರುಮುಕ್ಕೆ ಅವನ | |
| ನಾಶಿ | | 13 | ಅರಿಪಿದರೆ ತಂದೆತಾಯಿ |
| 5 | ಗೋತ್ತರದ ಅಕ್ಷಲಾಯೆನ ಸೌತ್ರದ ರು | 14 | ಜದವನ್ನಿಲ್ಲ ನಂಜಿರಾಯು |
| ಕು ಕಾಬೆ | | 15 | ನಾದದು ಜನುಗೆಯ ಅಮುದ |
| 6 ನಂಜಿರಾಯುಪಟ್ಟಿಳಾದ ಶ್ರೀಕಂತರಾಜಯ | | 16 | ಅತೆಯಿನಾತ್ಕಿಕೆಯೆ ಅನತರ್ತ |
| 7 ನ ಪ್ರತ್ಯರಾದ ರುದ್ರಗೋಂಗರಾ ನಚುರಂಜಿ | | 17 | ಶ್ರೀ |
| 8 | ರವರಿಗ ಗಣಗೂರು ವಾಹಿ | | |

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ಮಹಿಕ್ಕೆರಿಯಿಲ್ಲಿ ಕಮಿಷನರೆ ಕಜ್ಜೆರಿಯ ಗೋಡೆಗ ಕಟ್ಟಿಯಿರುವ ಶಿಲಾಶಾಸನ

ವಿ

MAHARAJA VEER RAJENDER WADEER.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದ್ಯಾಯ ಶಾಲಿನಾಶನ ಕಾವೆಷ್ಠ ೧೩೪೫ ನೇ ಇಷ್ಟು ಸಂಹೃದರ ಪಾಲ್ಗುಳಿಕ್ಕು ಗಳ ಯು ಭೂಭಾವಾರ
- 2 ಕ್ಕು ಕರಿದಿನ ಇಶ್ವರಾಂಶ್ಚಾ ನೇ ಕು ಶಂಭುದಿನಿಸರೆದಲ್ಲಿ ಯಿಂದುವೆಂಥಿಂದ್ರಿಂದಿರಾಜಾನಾರಿಷಾತಾಯು ನೊಂಬರಾದೆ
- 3 ಭರದವ್ಯಾಗೋತ್ತರ ಸಂಜಾತರಾದ | ಅಕ್ಷಲಾಯೆನಸೆತ್ತುತುಕ್ಕಾಲಿಗಳಾದ | ವಿರ್ತುವನುತ್ತಿರ್ಜಿಂಜಿ
- 4 ಶ್ರೀ ಮಾತ್ರಾಂತರಿಗುಸಂರಾತ್ತನಸಂಸ್ಥಾತಾವಂಧ್ಯತ್ತೀರ್ಜಿನಾಗರಮಧ್ಯಪರಿಭೂತಿವಾನಮಾಣಿಗಳಿಂಜಿತಾರುಸಿಂಹಾಸನ
- 5 ನಾರ್ಥಾರಾದ | ಅಸ್ತ್ರಾಂತಾಂತರಾಂತರಾಂತರಾಂತರಾದ | ಅಖಂಡಲಾಖಂಡವೈಭವ ಸಮೀತರಾದ
- 6 ಸೆಕಲದಿಗೆಂತರಾಂತರಾಂತರಾಂತರಾದ | ಸಮಸ್ತರಾಂತರಾಂತರಾಂತರಾದ | ಸಮಸ್ತರಾಂತರಾಂತರಾಂತರಾಯಿಂದ ಮೀರಾದ | ವಾಹಿಕಾಜಿಲಿಗಂಡ
- 7 ಜೀಲ್ದಾದ ಪ್ರಾಯೇ ರಾತ್ರಾದ | ವಿಂಗಾಜೀಲ್ದಾದ ಪ್ರಾಯೇ ರಾತ್ರಾದ | ಶ್ರೀ ವಿರ್ಜಿಂಜಿಲ್ದಾದ | ನಡೆಯೆ ರಾತ್ರಾದ | ಸಧಾಮೆನ್ನಿಸೀಲಾಸುಜೆ
- 8 ಯೆದಿಂದ ಪ್ರತ್ಯೇಕಾಂವಾಜ್ಞಾಗ್ಯಯುತ ಅನುಗಾಲದಲ್ಲಿ ಮಹಾದೇವಧ್ಯಾನಸರಣಾಗಿ ಇರುತ್ತಿರುವ ತದೆಸಂತರೆ ಸ್ವದೇಶದಲ್ಲಿ ವಾರಣಗಳು
- 9 ಮಿತಿಮಾರಿ ಪೂನಾದರು ತಂತ್ರ ಉದರಪ್ರೇಕ್ಷಣಾಳಿವಾಗಿ ರಾತ್ಸೀರುವಂತೆ ಘಳಬ್ರಿರುಗಳನ್ನು ಕರಡು ಪೂನಿದ್ದರಿಂದಲು ಪ್ರಾಂಥಜನರನ್ನು
- 10 ಹಂಸ್ಯಾದ್ವಿರಿಂದಲು ಭವನೆತ್ವಾದರ್ಗಳಿಂದ್ವಿರಿಂದ ಸಹ ಇಂತಹ ಬಾಧಿಗಳಿಂದ ನಿಸ್ತುರಿಸಲಾರೆವೆಂದು ಪ್ರಾದೇಶಿಕಾಂತಿಸಿದ್ವಿರಿಂದ ಬಿಸ್ತುಪ್ರಸಾರಾಗಿ ದುಪ್ತು
- 11 ನಿಗ್ರಹ ಶಿಂಗ್ರಾಪಾಲನ ಯೆಸೆನುವಧಾದ್ವಿ ರಾಜಧಾನ್ಯವೆಂದು ಚಿತ್ತದಲ್ಲಿ ಅವಧಿರಿಸಿ ಯಂದನ್ನು ಪರಿಣಿ ಸ್ತಕ್ಕುಸಾಮಾಜ್ಯಾವೆನ್ನು ಕರಣಿ
- 12 ಸರ್ವೀಕಂತ ಗೋರ್ಧವನಿಗ ಪಾತ್ರಾಧಿಕಾರಾಗಿ ತತ್ತಾಂಬಿಕಂಕರನ ಸರನುಕ್ಕಾರಾನುಗ್ರಹಣಾ ಸುವಾದ ಕಾರಣ ತದ್ದಿನದಾರಭ್ಯುತ್ತಾತಾರಣ ಸಂಹತ್ಯರದ

- 13 ಜ್ಯೇಶ್ವರ ಬಿಂದು ಯೆ ಜಂದ್ರವಾರ ಪಯ್ಯೋಂತ ವರುಷ ಮ ತಿಂಗಳು ನಿಮಿಸ ಅ ಕ್ಯೇ ಕರಿದಿರ ಇಂಫಿರಿಂಡಿ
ಪತಾದ್ಯಕ ದಿವಸದವಳಿಗೆ ಅರಣ್ಯಮಧ್ಯ
14 ದ್ಯು ಈತರುವ ಮಾತ್ರಗಳಾಗಿ ಸೆನುಳಿತಕ್ಕೆ ತದ್ವಾತನಾಲಂಕಾರಯುಕ್ತದಿಂ ಚಿತ್ತಪ್ರಸ್ತುತಿ ಶಂಪಿರವನ
ವ್ರೋಪದಿಪಟ್ಟಿ ಗಜಗಳಿಂಬಿ ಉಚ್ಚರಣಗೆ
15 ನಾಳ್ಬುಡಿ ಕಾಳಿಕಂತ ಅಜ ಸದ್ಯಾಂಗ್ರಹಿದು ಸ್ವರಾಷಾವಂಘ್ಯಾದ ಭ್ರಾಜಬಿಲ ಪರಿಜ್ರನುದಿಂದ ವಿಧವಿಧದಲ್ಲವಿ
ರಾವಂಗ್ರೇದ ಸುಂಜರುಗು ಅಪ್ರಾಪ್ತಪ್ರ
16 ಕಾರ ಪಢಣಭಿರು ಸೆಜ್ಜಾದಿಂದ ಕ್ಯೇಸರೆ ಹುಡಿದ ದಂತಿಗಳು ಸರೆ ಗಳನ ಯೊಂದ್ರುಂದರೆ ಚಿತ್ತಭಾಜನು ಸಂಪತ್ತ
ರದ ಆಘಾತ ಬಿ ಗಾ ಲ್ಲಿ ನಂಜಾರ್ಯಾ
17 ಪಟ್ಟಣ ತಾಲೀಕಾಕೆನಲಿ ಲಯವಾದ ಆನೆ ಉ ಕ್ಯೇಸರೆಂಡಿದ ಆನೆ ಇ ಶಾಪಣ ಬಿ ಉ ಲ್ಲಿ ಸದಿ, ತಾಲೀಕಾಕೆನಲಿ,
ಲಯವಾದ ಆನೆ ಇ ಉ ಕ್ಯೇಸರೆಂಡಿದ
18 ಆನೆ ಮಾ ಅಧಿಕ ಆಷ್ಟ್ಯಾಯಿಜ ಕ್ಕು ಅ ಲ್ಲಿ ಸದಿ ತಾಲೀಕಾಕೆನಲಿ, ಉಲುಗುಲಿ ಮುಖಯೋರಿ ಸಾಕಿನಲಿ, ಸಹ
ಲಯವಾದ ಆನೆ ಇ ಉ ಕ್ಯೇಸರೆಂಡಿದ ಆನೆ
19 ಕೆಂಪು ಗಾ ಲ್ಲಿ ನಂಜಾರ್ಯಾ ಪಟ್ಟಣ ತಾಲೀಕಾಕೆನಲಿ, ಯೋರಣರುನೂರೋಕ್ಕಾಲು ನಾಡಿನಲಿ, ಉಲುಗುಲಿ
ಮುಳಡಿಗ್ಗರಿ ನಾಡಿನಲಿ, ಸರೆ ಲಯವಾದ ಆನೆ
20 ಇಂ ಕ್ಯೇಸರೆ ಹುಡಿದ ಆನೆ ಇ ನಿಜ ಆಷ್ಟ್ಯಾಯಿಜ ಕ್ಕು ಗಾ ಲ್ಲಿ, ನಂಜಾರ್ಯಾಪಟ್ಟಣ ತಾಲೀಕಾಕೆನಲಿ, ಲಯ
ವಾದ ಆನೆ ಇಂ ಕ್ಯೇಸರೆ ಹುಡಿದ ಆನೆ ಇ ಸ್ವಭಾಪನೆವೆ
21 ತೃರದ ನಿಜ ಜ್ಯೇಶ್ವರ ಕ್ಕು ಅ ಲ್ಲಿ ಕೋಡಣು ರಿ) ರಿಂಗಪಟ್ಟಣದಲಿ, ಲಯವಾದ ಆನೆ ಇ ಕ್ಯೇಸರೆ ಹುಡಿದ ಆನೆ
ಇ ಸ್ವೇಕಾಕ ಕ್ಕು ಇ ಲ್ಲಿ ಬೋಟ್ಯಾಯತ್ತ ನಾ
22 ಇನಲಿ, ಜಂನನಕ್ಕೆಂಬೆಯಲ್ಲಿ ಸೇರ ಲಯವಾದ ಆನೆ ಮಾ ಕ್ಯೇಸರೆ ಹುಡಿದ ಆನೆ ಇ ತಾಪರಣ ಸಂಪತ್ತಿರದ
ಭೀತ್ರ ಬಿ ಗಾ ಲ್ಲಿ ಕಿಗ್ಗಾಟ್ಯ ನಾಡಿ
23 ನಲಿ, ಲಯವಾದ ಆನೆ ಇ ಕ್ಯೇಸರೆ ಹುಡಿದ ಆನೆ ಇ ಯಿತರ ತಿರುಕ್ಕಿನದಲ್ಲಿ, ಲಯವಾದ ಆನೆ ಇ ಕ್ಯೇ
ಸರೆ ಹುಡಿದ ಆನೆ ಇ ಅಂತು ಅಘಾತಲಿಂ
24 ಕುನಿಸರ್ಕ್ಕು ಸ್ವಾರ್ಥಸ್ತದಿಂದ ಲಯವಾದ ಆನೆ ಅಳಿಸಿ ನಿಮಿ ಭಟರು ಅಸ್ವಾತ ಪ್ರಕಾರ ಪ್ರಾಣಯುಕ್ತವಾಗಿ
ಪಾಳಿಗ್ಗರುಂದಿಸಿದ ಆನೆ ಗಾಗಾ ಉ
25 ಭೀಯಂ ಗೆಜ ಇಂ ಯಾ ತರಿದೆಲ್ಲಿ, ಸೆರಲ ವಾನೆಂಲ್ರಫ್ರದವಾಗೆರಾಗಿ ವಿಸ್ತೃಯಿಬಟ್ಟದ್ದು ಹಾಸ್ಯಗೆಯಂದರೆ
ನಿಮಿಸಾಗಳಲ್ಲಿ ಅದಿಸೆಮಾನ್ಯನ್ನಿಂತವಾದ ಕರಿ
26 ಸಮೀಕರಿತ್ರ ದಿನಕರನನ್ನು ಮೀಧಿಜಾಲ ಮುಜ್ಜ್ವನ ತರದಂತ ಭೀಕ್ರಗ್ರಾಮಿಸುತ್ತಾಗಿ ಶಿಳಿಲಿನ್ನೂ
ಪಾಡಿ ಯಿರುವಂಥಿ ಸರ್ಪಾ
27 ಚಿರತಾಸ್ತ ಅಯ್ಯಾಗಳಂದ ತಪ್ಪಣಿದೆಲ್ಲಿ, ನಿಗ್ರಹಿಸಿದಂಥಾದ್ದು ಸೂಲ್ರಿಂಧನಂತವಾಗಿರುವಂಥ ಮಂದಿಗಾ
ಗೆಳನ್ನು ಮುಕ್ಕಿಕನಂತ
28 ಭಾವಿಸಿ ಮನುಷರು ಪ್ರಾಣಸಮ್ಮತವಾಗಿ ಪರಿಗ್ರಹಿಸಿರುವೆಂಥಿ ಇತ್ಯಾಕ್ಷಯಿ

26

ಮಾಡಿಕ್ಕೆರಿ ತಾಲ್ಕೂಕು ರೋರಣಿರು ಮುಳಡಗ್ಗೆರಿನಾಡು ಜ್ಯೇಶ್ವರ ಸರಿವಂಗಲ ಗಾರ್ಜಮಂದ ಸರಣಿಗ್ಗ
ಸ್ಥಿರದ ಮಿಂದಿಕೆಕ್ಕಲಿ, ಕಾಡಿನಲಿ, ಭೀತ್ರನಕ್ಕೆಂಬೆಯಲಿ, ಬಿದ್ದಿ ರುವ ಕಲ್ಲಿ

ಪ್ರಮಾಣ 7' 6" x 2' 9".

- | | |
|---|---|
| 1 ಶ್ರೀಮಂತು ಕಾವಿನಾಳನ ಕರವರು 2
2 ಇಂತೆ ನಯ ಕೋರ್ಕಿಸಂಪತ್ತಿರದ
3 ಜ್ಯೇಶ್ವರ ಕು ಗಾ ಲ್ಲಿ ಶ್ರೀಮಂತುನ್ನಾವಾಂಡಲ್ಲ
4 ಕ್ಯಾರ ಜಂಗಾಳ್ಯ ಶ್ರೀಕಂತರಸುಗಳುಲಿಂ
5 ಗಂಡೆಕ್ಕೆರು ದ್ಯುವರಿಗೆ ಬಗುಂಕ್ಕೆಲ್ಲ | 6 ಟಿಗೆ ಸಲ್ಲಿ ವ ಭೂಮಿಯನು ಸರ್ವವಾ
7 ಸ್ವಾಂಗಿ ಕೋಟ್ಯಾರು ಯಾ ಕೋಡಗೆಯನಿರ್ಣ
8 ಮದವರು ರೋರವನರಕರಲ್ಲಿ
9 ಯಿರುವರು |
|---|---|

27

ಅದ್ದೇ ನಾಡು ಹೆರ್ಮಿನು ಗ್ರಂಥಾಲಯ ಸರ್ಕಾರ ನಂ. ೫೬/೧ ರ ಪ್ರಾರಂಭಾಷ್ಟ್ರ ಶ್ವಿಸರಿ ಜಾರಿಯೆ ಬಳಿ
ಹಿಡಿತುವ ನೀರೆಕಲ್ಲು
ಪ್ರಮಾಣ ೫' x ३' ८".

(ಮೊಲುಭಾಗ ಸಾಹಿತ್ಯ ಸರ್ಕಾರದ್ವಾರಾ ವರ್ಣಿತಾಗಿರುವುದು)

1	ಹೆರ್ಮಿನೆ	18	ಕಾವಕೆ.....
2 ...	ಕೆಯವಾಚಿಗೆ	19 ...	ಗ್ರಂಥಾಲಯ ಎರಬಿ ..
3 ..	ರಾನೆಗೆ	20	
4 ...	ಸ್ತು ಶ್ರೀಮಾತು	21 ಕರ್ತಿದ್ವಾಗಿ...	
5 ...	ಮುನಿವರಾಧಿತ್ಯಾಂನರ್ಯೋ. ಉಳಿಯುಕ್ತ ರಕ್ಷರ ಎತ್ತಿ ಕರ್ತಿಪ್ರಸಿದ್ಧ ಕೆ...	(ಮುಂದೆ ಇ ಪಂಕ್ತಿಗಳು ಹೇಳಿವೆ)	
6 ...	ಧೈಮಾಂದ್ರೇರುರೆಕ್ಕೆ	22 ಕರ್ತಿನ ಎತ್ತಿಪ್ರಸಿದ್ಧಿ.	
7 ...	ಕರ್ತಿಪ್ರಸಿದ್ಧನ್ನಿಲ	23 ...	
8 ...	ಮುದ್ರಾವೇಳ - ಮುನೆಗಿಂದ್ರ	24 ...	
9 ...	ನಿಹಳ ಅರ್ಥಾತ್ ಮುನೆ	25 ...	
10	ಇಲಮನ್ನು ಕೊಸಾ	26 ...	
11 ...	ಡೆಮುನ್ನು ನೆಲಿಕ	27 ...	
12	ಟ್ರಿಪ್ಲೆಂಡು ಇಂಟ್ರಿಪ್ಲೆಂಡಿಬಿ	28 ...	
13 ...	ಇ ಇಸುವ - ಶ್ರೀಹರಿಕರ ಅಲಪಂಬಿದೆ ಚೌಳಾಳುವ ಅಲಂಕರಿಸಿದೆ.	29 ...	
14	ಮುನಿವರಾಧಿತ್ಯಾಂನಲಿ	30 ...	
15 ...	ಕರ್ನಿವ... ಬಿಡ	31 ...	
16 ...	ಇದುಪ್ರಾಜಾಸ್ತ್ಯಾಂನಿಯನ್ನೇ	32 ...	
17	ಯೋಜನ್ನು ರೇಖಾಸ್ತಮೆ	33 ...	
		34 ...	
		35 ...	
		(ಮುಂದ ಅಸ್ತಿತ್ವ)	

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ಅದ್ದೇ ನಾಡು ಅಂದೆಗ್ಗೆ ನೀವೆಕಲ್ಲಾರು ಸರ್ಕಾರ ನಂ. ೪೯ ಬಸೆರ್ಕ್ವರ್ದೆವರ ದೇಶ್ಯಾಂಶಿಃ ಭೌತಿಕಿಯಲ್ಲಿನ ವಿರೇಕಲ್ಲು
ಪ್ರಮಾಣ ೫' x ೩'.

1 ಸ್ವಿಸೆಕೆ ಸ್ಟೆಕ್	12 ರಂ . ಗಂಗೆ.....
2 ಕ್ರೊಫಿಸಂವತ್ತರ	13 ಕವಿಲಿಯನಾಂಡ ಬ್ರಿಟ್ನಿ ಬ್ರಿಜಂಗನ
.....	14 ಬ್ರಾತ್ವನೆ...
8 ... ಮತಲಿಗೆಡಿಸಿಸತ್ತ ಅತನ ಸಂಕ್ರಿ...	15 ಪರ್ಕ್ಲೆಂಪಿ...
9 ಕೆಕ್ಕಿ.....	16 ಯೆವೆಂಜೆ...
10 ಡಾರ... ಸರ	17 ತೀಸಿದಬರೆದಿಯಾವಣಯ್ಯಾ
11 ಕ್ರಿಜ್ಜಿ ಸೆಂಬಿ	

29

ಕಿಗೆಟ್ರಾನಾಡು ತಾಲ್ಲಿ ಕು ಬೆಟ್ಟಿಯತ್ತುನಾಡು ಕುಂದದ ಬೆಟ್ಟಿದ ಮೇಲೆ ಕುಂದದಯ್ಯಾಕ್ವು

ಶ್ರೀ

- 1 ಕ್ರಿಸ್ತಾರ್ಥಿಸಂನಾಂಗಿ.....
- 2 ಬೆಟ್ಟಿಯತ್ತುನಾಡು ಕುಂದದಬೆಟ್ಟಿದ ಮೇಲೆ ನೆಲಿರು

- 3 ಮೆಮೆನದ್ದಿವರೆ ಶಿಲಾಮೆಯುಂಡೆ ಪುರಾಣಗೊಂಡಿ
 4 ಯಿನ್ನು ನವನೆತ್ತುಪಡಿ ಕಿನಾಲಯದಲ್ಲಿ ಬೇನೆಕ್ಕೆರ್ದಾಗಿರುವ
 5 ದುವದೆಕ್ಕೆ ಯಿಂಥಾಡು ತಕ್ಕು ವೆಚಸ್ತುರೂ ಅದಿಯಾಗಿ ಸವೆ
 6 ಏಜಾನರು ಮತ್ತು ಅನ್ನಲಿನಾಡು ಚಕ್ಕೋರಿಗಾಗಿರುವುದಕೆ
 7 ಕ್ಯಾಮೆಕಾಸ್ತರು ಸರ್ಟ ಅನುಮತಿಪಟ್ಟು ಕಾಲಿವಾಣನೆ
 8 ಕರಾಬ್ಲಿನೆರುಂದ ಒಳಿಂಬಿ ಕ್ಯಾ ಕಡೆನೆರುಂದ್ ಈಫ್‌
 9 ನೇ ಆನಂದನಾಮು ಸಂವಹಿತರದ ತುಂಬವೊರಾ ಈ ನೇ
 10 ಕಾಟೆಕಳುಧ್ವಂಸಾ ಈ ಗುರುವಾರಕ್ಕೆ ಕಲಿಸಂದ ದಿನ ಈ
 11 ಗಾಂಧಿಂ ದಿನ ಸಂದಕುಭ್ರಮುತ್ತೀರೆ ದಲಿ ಪ್ರಾರಂಭಿಸಿ ಯಿಂ
 12 ಮಹಾಸ್ತಾಂತಿಕೆ ಬೇನೆಕ್ಕೆರ್ದಾಗಿರುವುದು...
 13 ...ಯಾಷ್ಟ್ರಪಾರ್ಶ್ವತವೆಂದು ಮುಖ್ಯಕ್ಕೆ ಪಟ್ಟು ಸ್ಥಾನವಾಕಿದೆಜನರ
 14 ಹಿವರೆ... ಕಂಡೆಯುರಾವಂತ.....
 15 ...ತರೆಲೂರಿ... ಮೂಡಿತ್ತಿದೆ...
 16 ಸರ್ಯಿಮಾಕಿದವರುತ್ತಾರೆ
 17 ಭೂಗರು ಬಾರಂತ್ರುಂಜನೆಂ
 18 ಕಾರ್ಷಿಯಿತುಖ್ಯಾದಾರೆತ್ತಿದೆಂ
 19 ದೇರಮುದ್ಯೈಯಿರುತ್ತ್ಯಾ
 20 ಗಾರುಮುನಪ್ಪಂತ್ರಪ್ರಜ್ಯೈಯಾ
 21 ಬಾಗಿಲುನಿಲಕ್ಕೆಯಿರುವುದಿ
 22 ಸೀದಕ್ಕಿಡಂದ್ದೇರಮ್ಯೈಯಾ
 23 ದ್ವಾರವಿಷಣಿವಿಷಣಿಕಲಾ
 24 ಮುಂಕೆಲಾಸೆಯಿಸಾಯಿಮಾ
 25 ತಿದು ಸಂಜ್ಞಾಂತ್ರಿಕೆಂಳಿಯ್ಯಾ
 26 ಮುಂಂಡಿತಿಂ ತ್ಯಾಯಿಗೆಂ
 27 ದಃಕಿಂಗೆಲುಡನ ಜಂಂಡ್ವ ನಂಬೆಎನ್ನರನ ಪ್ರಸಂಗಕ್ಕೆಸಾ
 28 ಯಿನೂಡಿದು ಕುಂದೆಗಾರುಮುದ ಜಾಹಂಗೀರವಾರ್ಹಿಯಿತ್ತು
 29 ಕಾಳಾರಾಬಿ ಯಿಂದುಂದೆ ಸರ್ವೆ-೧ ಜಾರು ಕೂಡಿ ಬೇನೆಕ್ಕೆರ್ದಾರುವುದಿ
 30 ದುರ್ಮಾತಿವಾಲಯಿದೆ ಕೆಲಸಣ ಪ್ರೀಂಗೆಂಜಾನುಸಂವತ್ತರದ
 31 ವ್ಯಾಕಾರಕ್ಕಾಂತಿ ಈ ಸುಕ್ರಾವಾರ ಕುಳಿಯುತ್ತಾರೆಲು ಯಿಂ
 32 ಶಿಂಘನುಗ್ರಹಿಂದ ಪ್ರಳ್ಯೇಸಿಂದ ಯಿಂಸೇವನಾಡಿದವರಿಗೆ
 33ಯಿತರದಲ್ಲಿ ಸೌಕ್ರಾಪರದಿಲಿಮುಕ್ತಿ

30

ಹಂತ್ತು ಗಟ್ಟು ನಾಳು ನಲಕ್ಕಿರು ಗಾರುಮುದ ತೀಕ್ಕರಮೂಡು ಮಾದಿಯ್ಯಾನ ಮನಿಗೆ ಮೈಂ ಮುತ್ತುಲ
 ನಲಿನಿಲಿ ಪರಿಮೆಲೆ

ದ್ವಾರಣೆ 4' x 1' 6".

(ಮೀರಿಂಫಾಗ ಒವೆಲು ಕೊಗಿದೆ)

- | | |
|---|--|
| 1 ಕೆಂಡಂಗಾರಿ ಇಮುಗ.....
2 ದಿಳಿ ಆಳ ಡೆಮೆನ್ನು ಯಿತಿವರ
3 ಗ್ರೀಲ್ ಲ್ಯಾಂಸಾರೆರಿಬ್ಲೆಂಡ್ ರುನೆ
4 ಸ್ಟ್ರಿಯಾಪಾರ್ಫೆಲ್ ಟಿಂಗಿತಾಳಿ
5 ದಿನಿಂದುರ ಕೆಕ್ಕೆಂಬಿದ್ದುನು
6 ಸ್ತುಜೆನಾಳಸನಾಯ ಶಿಫ್ರನು | 7 ಮುದುವಂಗೆನಾಡೆಕರಕೆ ನಿರಿ
8 ಯಿಯ್ಯಾಂಗ್ಲ್ ಭಾಂಗೆಳಿದೆಬ
9 ಸದಿಯೆಕ್ಕೆ ಪನ್ನೆರಂಡಂನೆಕ್ಕೆಂ
10 ತುಮುಕಿಂದ ಅವರ ಮತ್ತು
11 ಉಳ್ಳಕೆಯು ಬುಕೆಯನಿಯಿಸಿ
12 ದರ್ಕ |
|---|--|

31

ಅದೇ ಗ್ರಂಥದಲ್ಲಿ ಶಿಲ್ಪಿಗಳಾದ ಮನ್ಯಭಾಷಾ ಕರೆಯಾಗಿರುತ್ತದೆ ಸರ್ವೋ ನಂ. 117 ರ ಕರೆ ಪರೀಕ್ಷೆ ನಿಯೋಜಿತ ಸಂಪನ್ಮೂಲ.

ಪ್ರಮಾಣ 2' 3" x 1' 6".

- | | |
|--|---|
| 1. ಭದ್ರಂಭಾಯಾಜ್ಞಾನೇನಾಂ ಕಾಂತಾಸಾಂ
2. ಘನಾಕಿನೆಕುರ್ತಿತ್ತಾಧಾನ್ತಾ ಸಂಘಾತಪಭಾ
3. ನ್ಯಾಖಿನಿಭಾನವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ವರದಿದಾನಂ
4. ತ್ರಿಂತಕಾರಣಕಂಪರವೇಶಾಪಕಾರ
5. ಕಂಕಾಡೆತಂದುತಾಜ್ಞಾದಾಯಾತಿಗಮಂ
6. ಗಂಭಿರಾದುದನ್ತಮಾಂದೈಯಾದಮುಕ್ತಿಯ | 7. ಉದ್ದೇಹನ್ನು ವಿಚಾರಿಸಿ ಬಂಧುವನ್ನು ವಿಧಿ
8. ಬಡಿಸಿಸವಾದಿಯಂತದೆಮಾವುಲ್ಲಿ
9. ಯಾಮಾಜ್ಞಾರಿಜಕ್ಕೆಯಬ್ಜ್ಯಾಯಾಕಾಶ್ಮಾರಿ
10. ರ್ಹಾ ಅವರಕ್ಕಾವಕಿಂಚನ್ನು ಯಬ್ಜ್ಯಾಗಾವು
11. ಜ್ಯೇಂದ್ರಾರಮಂತ್ರಕಿಂಚಕ್ಕೆಯಬ್ಜ್ಯಾಸ್ವಸ್ತಿ
12. ನಂಗೆಯ್ಯಾವುಹಿಂದಳ್ ಆಕ್ಯಾಯಾ
13. ಇಂದ್ರಾರಮಂತ್ರಾವಕ ಎಂಬ್ಯಾ ಮಂಗಳಂ |
|--|---|

32

ನಂಂಬಿರಾಜಪಟ್ಟಣ || ನಿಧಂತ ರ್ಹಾಭಾಷಾ ನಿಧಾತದಲ್ಲಿ ಬಿಂದ್ರೇಂದ್ರವರ ಪನದಲ್ಲಿ ನಿಯೋಜಿತ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" x 1' 3".

1. ಸ್ವಸ್ತಿ ಶ್ರೀ..... ದ್ವಾಯಿತ್ವಾಕರ್ತಾರ್ಥಿರುಷಿ
2. ಇಂಂ ಬಿಂಂಧಾಂನ್ಯಾ ಸಂವತ್ಸರದ ವ್ಯಾಂ
3. ಇ ಬ..... ತರಾಯಾಸ್ಯಾ...ಗ...
4. ದವ..... ಮಾಲಸನರಾಜ್ಯಾಯ ಮಲ್ಲಾಕಾಜ್ಞಾನದೇ
5. ಪರಿಃ..... ಗಾಧಿನಾಂಡು ಆ
6. ಇಂಲೆಂಬತ..... ಮುಳ್ಳಾನಾಂಡು ಎ
7. ಕ್ಷಾಂತಿ..... ತಾಮುತತ್ತ್ವಾ ಆ
8. ಮಲ್ಲಾಕಾಜ್ಞಾ ಸಂದೇಹವರ..... ತೋರಭೋಸಿಂಯಾಜ
9. ...ಇಂ..... ಯಾಂಜ್ಞಾಲಕಂಜಾ
10. ಒಕರಾನುಯೆ..... ಹಿರಿಯಾವೀರಂ
11. ಇಂಕಿಕವೀರಂಜಾ..... ತಿಯಂತಂಡಕ್ಕಾವು
12. ಅನಾಡೆಮಾಯ..... ಪ್ರಾಗೆದ್ದು ಟಿದೆಲಾ
13. ಬಿನ್ದಾಮುಧುದ..... ಕ್ಷಾಂ ಇಂ ದ್ವಾರಕಾಂ
14. ಯಾಕ್ಷಾಗ್ರಾರಾಗದ..... ತುಂಬಿಸ್ತಾದ್ದುಕ್ಷಾಂ
15. ಬುರಿಗಾಂಧಾಯಲು ತಿರುಮುಂಗಾಂಡಕಾಂಸಿದ
16. ಕ್ಷಾಂ ಯಾಕ್ಷಾಗ್ರಾ... ಯಾಂಗ ಸ ಮ ದ್ವಾರ
17. ಹಂಡಣಾರೆಯಗದ..... ಇಂಕ್ಷಾಗ ಸ ಮ ಕ್ಷಾಂ
18. ಆ ಯಾಕ್ಷಾಯಾತಂಕಾಂದಯ್ಯಾ... ಗ ಕ್ಷಾಂ ಇ ಅರಿಂದು
19. ವರಾಂಗಾಂಸಿ... ಸ ಇ ಕ್ಷಾಂ ಅಕಾರೆಯಾಂರಿಯಾಂಜಾಗ ಸ ಇ
20. ಕ್ಷಾಂ ಕಾಂರೆಯಾಂರಾಂ... ಮಾಂ ದ್ವಾರಾಂಸಿದ ಸ ಇ ಮಾ
21. ಕಾರ್ಷಾಕ್ಷಾಯ..... ಸ ಇ ಹಿತಿ ಜೀರ್ಯಾಕ್
22. ಜ್ಯೇಯ..... ಲಾ ಉಂರುಮುಂದೆಂ
23. ಕ್ಷಾಂ.. ಲಂದಾಂ... ೦ ೧೦೦ ಉಂರುಂದೆಂಕ್ಷಾಕ್
24. -ರಿಕ್ಷಾ ಕ್ಷಾಂ ಅಂಸ್ತುಬೀದೆಲು..-೧೦೦ ಗದ್ದು ಸ ಮ ನ್ನಾ
25. ಮಲ್ಲಾಗ ಉಡೆ... ಹಿರಿಯಾಂಜ್ಞಾ ವಿಂದೆಂಜಂಗೆಯುಂಸಮು
26. ವಾಗಿ ಅವುಗಳಿಗಿಂಬಿಟ್ಟು ಧಂಮ್ಯಾವಾರು ಆಳಿಸಿದೆ

- 27 ಗಂಗೆಯ ತಡಿಯಲ್ಲಿ ಕವಿಶಯ ಕೈಕಂಡ ಪಾ
 28 ...ತಂಜಾಬರದತ್ತಂವಾಯೋಽಂರೇತ ಪರುನ್ನ
 29 ವ್ಯಾರಿಷ ಸರ್ಪಸಾಙ್ಗಣಂ ವಿಷಾಘಾಯಂಜಾಯುತ್...
 30ಕಾರೆನ.....

33

ಅದೇ ರೇಖಾಬಿಂಬಿ ನಂಬಿಗಂಡ ಗಾಂಗುದಲ್ಲಿ 147 ನೇ ಸರ್ವೇ ನಂಬಿರ ಸರ್ಕಾರ ಖರಾಬಿನಲ್ಲಿ

ಸ್ಥಾಪಣ 8' x 2' 6".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಹಾತಾವೇಣ್ಣಲೇಸ್ವರಂ ವಿರಜೇಽಽಽಕ್ಷೇಽಂಗಾಳಿ
 2 ವ ದೇವಪ್ರಾರ್ಥಿನಿ ರಾಜ್ಯಂಗ್ರಯುತ್ತಿ ರತ್ನಾಯಿಸದುಮೆ
 3 ಉ ದೇವಿಸೌಧಮಲದ್ವಿಹ ತ್ವಾಽಽಽರದುದ್ದರಸಬಲ್ಲಿಯ
 4 ದಜ್ಞಾನಾಯಕನಡಿಯಂತರಿಕಣಾಂತಿ
 5 ನಿಬರುಂ ಮುಂತಾಗಿದ್ದು ಮಂನುಮತ ಸಂವಧರ
 6 ದ ಕಂಭನಾಸ ಅದಿವಾರದೆಸಮಿಷಂದು ಮುಂ
 7 ದೃಷ್ಟಾದೇಶ್ವತ್ತಕ್ಷಂ ಅಣ್ಣತ ಮ್ಯಾನಮಕ್ಕಳಿಮಾಕ್ಕಳಿ
 8 ಗತ್ತಿಯಿಂದ ಸಲುಯುಮೆ ಸುಂಕದೆಬಿಂಗಿಂಗಿರು
 9 ನಳಿತ್ತು ಪರಿಹಾರ ಯಗ್ಗಡಿಸಿದಾಳ್ಳಿಸಿನಳ್ಳಿರ
 10 ಅಂ ಒಂದು ಯಳ್ಳಗ್ಗೆ ಯಳಿ ವೈದು ರಾಣಿಕಿಗಿದಾಳ್ಳಿನ
 11 ಗಂಡೆಕರೆಂದುಯಳ್ಳಗೆಯಳಿವೈದು
 12 ಅರಳಿ ತಂದೆಲ ಯಳಿ ಪರಿಹಾರಗಂಗ
 13 ಸೀದಳಿಯ ಯೋಜಗಾಗಿ ಅಯಿ ದಾಲ ಬಿಟ್ಟು ಬೆ
 14 ಸಂದು ವೆಗ್ಗಾರಿಗೆ ಪರಿಹಾರವೆಂ ಬಿಟ್ಟು
 15 ವಿರಜೇಽಽಽ ಕೆಂಗಾಳಿಯ್ಯ ದೇವಕೆಂಪ್ಯುದಂತೆನು
 16 ದಿದನ ಗಂಗೆಯ ತಡಿಯೆ ಕವಿಶಯಂ
 17 ಬಾಂಗ್ರುಣನಂಕೆಂಡ ಬ್ರಹ್ಮಾತಿಯಂಕೆಂಡ || ೧
 18 ಭೃತ್ಯತ್ತಿಂಳಿಗೆ ಮನ ಗ್ರಂಥ ಭಿತ್ತಿ ಸಲುಯುಮೆ
 19 ಗಂಗೆಽಽಂಗೆ ಬುಳಜಣಂಗೆ ||

34

ಅದೇ ರೇಖಾಬಿಂಬಿ ಮುಂಳ್ಳಿರು ಬಿಸ್ತಿ ಗುಡಿಯಲ್ಲಿ ಪಾತ್ಯಾನಾಥ ಬಿಸ್ತಿಗೆ ದಾಷ್ಟಿ ೧ ನೇ ಕಲು

೧ ನೇ ಪಾತ್ಯಾ	೧೧ ದ್ರಮಂಚಂಪತೆಫೆಟಿ	೨೧ ಇವನಿಗ್ರಂತಾ
೨ ತಿಂತ ಸಂವತ್ಸರ ತತಂಗೆ	೧೨ ಉಮಾಂಶವಯುಂಬಿ	೨೨ ಗಮಾಮ್ಯಾತ
೩ ಏಂ ನೆಯೆ ಕೊಽಂಧಿಸಂ	೧೩ ರ್ಯಾಬಾಂಕೃತಂತಾ	೨೩ ಗಂಭೀರಾಂಭೋರ್
೪ ವತ್ತರಂ ಪ್ರಪಿತ್ತಾಂತಿ	೨ ನೇ ಪಾತ್ಯಾ	೨೪ ರಾಷಿಪಾರ
೫ ರತ್ಜಕ್ಕಿತ್ತಬಿಂದ	೧೪ ರುಜರಣಾ	೨೫ ಗರಂಣ ಶ್ರೀ
೬ ನವಮಿಂತಾಂಜ್ಞಾಂವಾ	೧೫ ರವಿನ್ನಯು	೨೬ ಮದ್ದಾಃಸೇ
೭ ರಂಪ್ರಾಂಪ್ರಾಂಭಾರ	೧೬ ಗರಿಂಭಾಗವ	೨೭ ನಬಣಹಿತರೇ
೮ ಪದಾನತ್ತಾತ್ರವಿಂ	೧೭ ದಿಹಾತ್ವರ	೨೮ ಮವ್ಯಾಂತ್ರಾ
೯ ನೆಂದಯೆದೆಂಂ ಸ್ವಂತ್ತಿ	೧೮ ನ್ಯೇಹ್ಯರಾಂ	೨೯ ಲತ್ತಾಂತಿನಿಬಾ
೧೦ ಸೆನುಸ್ತಿ ಸುರಾಸುರ್ಣಂ	೧೯ ಮಧ್ಯಾಪ್ರಾರಕ	೩೦ ಸಕ್ಕಂಸಣ [೬] :
	೨೦ ಮುಂಕಾನು	

ಇನ್ನೆ ಪಾಠ್ಯ

- 31 ಗುರುಗಳ್ವದಾನ್ತತತ್ತ್ವವ
32 ಕಟ್ಟನವುಗಳ್ವಾಸ್ತವ್ಯನೇ
33 ನವ್ಯತೀಲಂದ್ಯವರಂಭಿ
34 ನ್ನನ್ನಿಸಂಭಂದೆನಿಧಿಗ

- 35 ಜಮುಕಾರುಣ್ಯಾ ಉಪ್ಯಾ
36 ಯನಾಧಿಂಪರಮೂರ್ತಿ
37 ನತ್ತ್ಯದಿರತ್ತತ್ಯಾಸ
38 ಚರ್ಚಮಾತಬ್ಬ
39 ಶಾಷ್ಟಿಗಮಾಡಿಸ್ತಿ

- 40 ರಘುಕೃಷ್ಣವೀರ್
41 ವತಿವತಿಗುಣಸ್ಥಿನಾ
42 ಯ್ಯಾರಾಯ್ಯಾಪ್ರಾಣೀ
43 ತರ್

35

ಅದೇ ಬ್ಲೈನ್‌ಹಿಯಲ್ಲಿ ದಾಖ್ಯಾಂಶದಲ್ಲಿ ರಾಜ್ಯ ಕೆಲಸ

ಇನ್ನೆ ಪಾಠ್ಯ

- 1 ಫ್ರೆನ್ಸ್‌ಸ್ಟ್ರೀಬರೆಂ
2 ಸ್ವಿಸ್‌ಕರ್ನಾಂಫ್ರೋ
3 ತ್ತನೆಯನಿಳಂಬಿಸಂ
4 ನತ್ತರದ ಉತ್ತರಾ
5 ಯಾಜಸಂಕಾರ್ಯಂತಿ
6 ಯಂದುಸ್ರೀರಾಂದ್ರೋ
7 ದ್ರಕ್ಷಂಗಂಭ್ಯಾಂತಂ
8 ಮಂಯ್ಯಾಡಿಸಿ
9 ದಬಿಡಿಗೆ ಕೆ
10 ಹ್ಯಾಹಾರುವನ
11 ಹಳ್ಳಾರೆ
12 ನಾಳ್ಬಿ
- ಎನ್ನೆ ಪಾಠ್ಯ
- 13 ನಿಡುತ್ತದ
14 ಗೊಡಲ
15 ಬಳ್ಳಾ
16 ಗಂ ಇ ಕೆ ಸ
17 ಕುಸಿಯುಂ

- 18 ಒಳಗೆ
19 ಯುಂಬಳ್ಳಾ
20 ಗಂ ಇ ಯೆನ್ನಿ
21 ಲಕ್ಷ್ಮಿರಭ್ರಂ
22 ಲಿಂಬಳ್ಳಾ
23 ಗಂ ಱಂಬೆ
24 ಗಾಳಿದೆನ್ನಿ
25 ಕಾಕೆಗ್ಗಂಡರೆ
- ಇನ್ನೆ ಪಾಠ್ಯ
- 26 ಲ್ಲಂಗಲ
27 ಬಾನಿ ಬಳ್ಳಾ
28 ಗಂ ಱಂ ಯಾ
29 ಜನೆದಾ
30 ಓಂಬಳ್ಳಾ
31 ಗಂ ಱಂ
32 ಗಣಬ
33 ತಿಗೆಂದ್ರಿ
34 ಲಂಬಳ್ಳಾ
35 ಗಂ ಇ ಅಸ

- 36 ಗನ್ನೋಳಿ
37 ಬಳ್ಳಾಗಂ
38 ಇ
4 ನ್ನೆ ಪಾಠ್ಯ
39 ಶ್ರೀರಾಜಾಧಿರಾ
40 ಜಕ್ಕಂಗಾಂತ್ಯ
41 ನಬ್ಬೆನ್ನೇಂಬ್ಬಿರಸಿ
42 ಯಾತ್ರೆಮ್ಮಾಸುರುಗಂಧಿ
43 ದ್ರವಿಂಗಣದೆನಂ
44 ದಿಸಂಭಿದೆರುಂಗಳಾ
45 ನ್ನ್ಯಯಿದೆಗುಣಸ್ಥಿನ
46 ಪಣ್ಣಿದ್ದೇನ್ನೆ ಮೂ
47 ದಿಸಿರಾರಾಪ್ರಾಪ್ನೀಂತಂ
48 ಕೆಟ್ಟಿರು "ಸ್ವದತ್ತಂವ
49 ರದಿತ್ತಂವಾಯೆಂತರ್ದೆ
50 ಪಸುಂಧಾರಂಧ್ಯಾಪ್ನೀ
51 ಸರಸಾರಣಿಮಾತ್ರ
52 ಯಾಂಹಾಯತ್ತೆರ್ಮಿಂ

36

ಅದೇ ಸ್ಥಾದರ್ಶಿ ಇನ್ನೆ ಕೆಲಸ

- 1
2ಯಾನಿಧಸತ್ಯಾ
.....
5 ಲದ್ದುವಿ "ಭ್ರಂತಿ.....
6 ವಿನಿಗತ.....ಲೋಕ್ಯಾವಿಷಾಂತ್ರಿ.....
7
8 ...ಯಾ...ವೆಕ್ಕಿತ್ವದೆ
9
10ವಳ್ಳಾ...
.....

- 13ಯೋಜಿ ಮೆ
14 ಉಂ...ಪನಿದೆ...ಮೂಳಿ.....
15 ...ಸುವ್ಯೋಪಾರಂಧ್ಯಾತ...ಬಿಸುದ ಕಾರು
ಜೆಯೋ
16 ದೊವನವಕೆನರಾಯ
17 ವದ್ದಿಗ...ತುಳ್ಳಾಸಬಿಳ್ಳಾಗಿಯಂಬಂತಿರಸ...
18ತದಿನಿಪಲೋಕೆ " ಇಂ
19 ...ಸ್ರಿಧುವಿಕೆಂಗಾಂಗಾಂತ್ರಾನರಸಿ...
(ಇಮ್ಮೇ ಈ ಕೆಲಸನಮೇಲೆ ಕಾಳಣವದು)

37

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಪಾಠ್ಯನಾಥ ಬಸ್ತಿಯ ಉತ್ತರ ಗೋಡೆ ಮೇಲೆ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀರಾಜಾಧಿರಾಜ ಕೊಂಗಾಳ್ವನಚೈ ಸ್ವಾಭಾವಿಕಸಿಯರ್ವಾಜಿಂಗಣದನ್ನಿಂದ ಸಂಖ್ಯಾದರು
- 2 ಇಲಾಂನ್ಯಾಸದ ಗುಣಸ್ಥಿತಿ ದ್ವರ್ವರಗುಷ್ಟಿ ಮಾಡಿದಬುಸೆ ಮಂಗಳ ಮುಹೂರ್ತ

38

ಅದೇ ಬಸ್ತಿಯ ಶಾಪಾರ್ಥಿ ಕಲ್ಲು

- | | |
|--|--|
| <ol style="list-style-type: none"> 1 ಸ್ವಸ್ತಿ ಶ್ರೀರಾಜಾಂದ್ರೇಪ್ರಾಜೀಕೊಂಗಾಳ್ವನ
ಪುತ್ರ 2 ಶ್ರೀರಾಜಾಧಿರಾಜ [ಜಾಧಿರಾಜ] . ಕೊಂಗಾಳ್ವ..... 3 ...ನಾಸರಾಳಿನಮಂತಮ್ಮಾಗುರುಗ | <ol style="list-style-type: none"> 4 ಇಲ್ಲಿಂಜಿಗಳಿರುಂಗ್ಲಾನ್ಯಾಯಿದನ್ನಿಂದ 5 ಸಂಪಾದಿಸುಣದ್ವರ್ತಿತವ್ಯಾಪ್ತಿಗ್ರಾಂಥಾ 6 ರಾಷ್ಟ್ರಾವ್ಯಾಂತರಕ್ಷಪ್ತಿಗ್ರಂತಿಗ್ರಂತಿ ಮಂಗಳಮು 7 ಹಾ ಶ್ರೀ ಶ್ರೀ |
|--|--|

39

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಅಂದ್ರನಾಥ ಬಸ್ತಿಭಿಂ ಯಾರುವದು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಲಕ್ಷಣವರ್ತ್ತ ನಾಳಿನಿ ನೆಯೆಷ್ಟು [ವೋಲ್] ದೇಶಿತ ಸಂಪತ್ತರದ ವೈಶಾಶಿ ಸು ಇ ಭಾಷನವಾ
- 2 ರದೆಲ್ಲು ಶ್ರೀ ಮುಖಲಸೆಂಫೈದೇ ಸೇಳಬ್ಲಾಸ್ತು ಕಗಳ್ಳುದ... ಕೊಂಡೆಲುಂದಾ
- 3 ಸ್ವಯಂರಾಯ್ಯರ್ ಲಿಭೀನ್ನು ಉದ್ದೇಶಿಸ್ತು ಚಂಡ ವಿಜಯಕ್ರಿಯ್ಯದ್ವರಿಷ್ಟಿಯಾಗಿ ಸ್ವಾಭಾವಿಕವಾಗಿ
- 4 ವಿದೇನರು ಈ ಸ್ವಾಭಾವಿಕವಾದೆಂದು ಧ್ವನಿದರ್ಶ ಶ್ರೀರಾಜಾಧಿರಾಜನು [ಧಿರಾಜನು] ಕೊಂಗಾಳ್ವರುಗ್ನಿ
- 5 ಉದ್ದೇಶಿಯ ದೇರಾಜರದ ವಿಜಯ ದ್ವರಾಯಾರಂ ನಲನಿಂದಂದು ಸ್ವಾಜನಿ...ತತ್ವ
- 6 ತ್ರು... ಆಪ್ರೋಚ್ಬ್ರಾಹಿಸಿಗೆ ಪ್ರತಾಳ್ಯಾಕ್ಷವಾಗಿ ಪ್ರತಿಪ್ರಯವಾಡಿ ಅಜ್ಞಾಭ್ಯಾಂಭೀಕರಿಗೆ
- 7 ಬಿಪ್ಪ ಉರು ಅಣೆಲವಾಡಿತು ನುಳಿಬಿಂಧ್ಯಾಯಂ ನಾಡುದಾಜಿನಿರ್ಜ್ಞವು
- 8 ಶ್ಲೋರಹಾರುವರೆಳ್ಳು ಏ ಸುಮೇ ಮುಂಡಿನಿರೆಳ್ಳುಲ್ಲಂಕ...
- 9 ಬಿಡೆಗಳ ಅಗ್ರಾ ನಿಪ್ಪ ಕಲ್ಲುಸದುವ ಬೆಂಪ್ಪಬಡೆಗಳ ಅ...ಕಾರೆಗೊಂದೆತ್ತ
- 10 ಇಯುಸ್ಲಿಮ್ ಮುಂಡನೆಲ್ಲಿಯ ಹೊಳೆನಿಪ್ಪ ಕಲ್ಲು, ತೆಂಕಬೆಂಪ್ಪದ...
- 11 ಬಿಡೆಗಳೆಂತೆ ಪರಿ ಈತನ್ಯಾನಿಪ್ಪ ಕಲ್ಲು ಮುಳ್ಳಿರ ಗಡ್ಡೆ ಗುಗಲನ್ಯೋನಿ ಇಂ
- 12 ...ಗಳಿಯ ಕೆಂಗೆ ಬಲ ಅಗ್ರಾಂತಿ... ಕೆಂಗೆ ಗಂ ಜನಗೊಡಲ... ಕೆಂಗೆ ಗಂ...
- 13 ಗಾಲಬಿ ಗ ಕೆಂಗೆಗೊಲು ಕೆಂಗೆ ಅಜ್ಞಾಗದೆ ಕೆಂಗೆ ಗಂ ಲೆಕ್ಕಿಕೆಗೆದ್ದೆ ಕೆಂಗೆ ಗಂ ...
- 14 ಇ ಸಂಂಗೆ ಗಡ್ಡೆ ಬಲ ಗಂ ಬೆಂಗೆಗದ್ದೆ ಬಲ ಗ ಕೆಂಗೆ ಗಾಲದರೆಕಾಡಿ ಬಲ ಗ ಕೆಂಗೆ ಗಂ ಅಸರವೆ
- 15 ಕ್ಷು ಬಲ ಗ ಕೆಂಗೆ... ಮೆಸೆಕುನಿ ಬಲ ಗ ನಿಡಿತದೆ ಗೊಳಿದಲು ಬಲ ಇ ಮ್ಯಾಂಬದ್ವಿನಿ ಬಲ ಗ ಕೆಂಗೆ ಗಂ
- 16 ಹೊನ್ನೆದ್ವೆವಿಯ ಸರಣ ಗೊಳಿದಲು ಬಲ ಗ ಹೊನ್ನೆನಾರ ಭೂತಿಂ ಬಲ ಇಂದೆ ಗಾಳಿದೆ
- 17 ಈ ಬಿಪ್ಪದ್ದು ಉಜ್ಜಾಳಿ) ಸ್ವರ್ವ ಸವಾರ್ವಾಜಿನಾನಂದರ್ ದ್ವಿತೀಯವಿಪ್ಪ ಶಿಂದಿ ರವತ್ತಿ ಸೆಯೋಗ್ರೀ
- 18 ರಿಂದಿರೆಲ್ಲಿವ್ಯಾಕ ಶಲವರಂಕಾದಿ ರಾಯನುಷ್ಠೇಕ್ಕಾರಕಾವ ಕರಣಾತವಜಿರಂಜಿ
- 19 ರ ಕಂಬಿಕ್ಕಾಗಿ ಗಜದಾರಭಿತ್ಯ ಗೊಂಕಾಜಿದ್ದಿನಾಂತ್ಯಾಗೆ ಗಂಡೆತ್ತ ದೊಂಣಾಯ್ಯಾರುಕು
- 20 ರಿತ್ಯಾಮುಂಧ್ಯ ನಾಡಂ ಕಾಡೆನಂತರಾದರ್ ಸ್ವಾಭಾವಾತ್ಮಕ್ಷಾವಾಗಿ ಸಿದ್ಧಾಗಂ ಪ್ರಜೀಗರಿಕ
- 21 ರಕೊಂಡು ಕಂಡಾದೆವಿಯ ಕಂಡೊರನೆಂಧ್ಯಾಯ ಭೀಮಾಪ್ರರವೀಂದು ಹೆಚೆ
- 22 ರಿಟ್ಯಾ ಚತುಸ್ನೇಹಿಯ ಕಲ್ಲುನಿಪ್ಪಿತ್ತಾಂತಾಪ್ರಯ್ಯಾವಾಗಿ ಕೆಂಪ್ಪಿರ್ಲು || ಕಾರ
- 23 ಗೋಡೆಂ ಅ[ಎಂಡಾ]ಂಗೆತ್ತಿರವೆಂದು ವೆಸರಿಸಿಪ್ಪ ಧಾರಾಪ್ರಯ್ಯಾ ಕವಾಗಿ ಪಾಠ್ಯನಾ
- 24 ಥಂಗಿತ್ತರ್ಲ || [ಕೆ]ರತ್ಯಾದೆಕ್ಕೆ ದಾಸಾರೆ ಗೋವಾಲೆ ಜಯನೂರಿಪುರಿಯಲ್ಲಿ
- 25 ಗಡ್ಡೆ ಬಲ ಇ ಗಣಪತಿ ಗೊಳಿದಲು ಬಲ ಇ ಹುಣಿಸೆದಾಳಿ ಬಲ ಗ ಎರುತ್ತಾ
- 26 ಜಾನ ಕಾಸನಂ || ಶಿಂಗೆ

- * 27 ಈಧನುರ್ವಕೆ ಅಳಿಸಿ
- 28 ದವರು ಪಲುಸೀಸು
- 29 ರೇಣು ಗುರುತವರೆ
- 30 ಕೆಂಪೆಲ್ಲಿಯೆ ಪಾಪದವಿಲೋ^{೨೫}
- 31 ಶರುಷಂಧಿಯೆಕೆಂಬಿರು

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ಅದೇ ಚಂದ್ರನಾಥ ಬಿಸ್ತಿಯ ಎದುರಿಗಿರುವ ಮಂಟಪದಿಳಿ

1 ಸ್ವಾಸ್ತಿ ಜ್ಯಾಕರಂಡ	8 ಯರಾಯಿ
2 ಗಳಿಂ ನೇ ಧಾತುಸಂ	9 ಕಪ್ಪಾಭಾಯ್ಯ್ಯೆ ರಸ್ಯ...ವಿ
3 ವಶ್ವರದ ಜೀವ್ಯ್ಯೆ	10 ದ್ವಾಧರಬ್ಜಚಿದ್ದೇವರಸರುಮು
4 ತು ಇ ಮಂ... ನಾ	11 ದಿಸಿ.....
5 ರದೆಲ್ಲಿ ಇಂಮುಕಿ	12 ವಚಣಿ.....
6 ಅ.....	13 ತಂಮೆ.....
7

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ಅದೇ ಬಿಸ್ತಿಯಲ್ಲಿ ಕಾನ್ವಿಲ್ಲೈರಬಿಸ್ತೀ ಮುಂದೆ ಇರುವ ಪಾದದಕಲ್ಲು

1 ಗುಣಸೇನಪಣ್ಟೆ ತೆಸ್ಯೆ	3 ದೇವಸ್ಯೆ ಜ್ಯಾಪಾದಂ
2 ಗುರೋಽಂ ವೃಷ್ಣಿಸೇನಸಾಧಾಂತ	

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ಅದೇ ಬಿಸ್ತಿಯ ಪಾರಾರಂಡಲ್ಲಿ ವಾಯವ್ಯೆ ಮೂಲೆಯಲ್ಲಿ ನಿಷ್ಪತ್ತಿ ಕಲ್ಲು

1 ಸ್ವಾಸ್ತಿ ಜ್ಯಾಂತಸೇನಪಣ್ಟೆ	3 ಗಣವಿನಕರದಿಂದ
2 ತ ದೇವರಗಳಿನದಾಂ	4 ವ್ಯೂಹ (ಸರ್ವದ ಆರೂಪಿಣಿ)

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ಅದೇ ಗಾಂವುದೆ ಕರ ಪರೀ ವೇಗಿನ ಇನ್ನೆ ವೀರಕಲ್ಲು

1 ಶಿಂಕರವಂತ್ರ FFFF ನಯೆ ಪಂಗಳ ಸಂವತ್ಸರ	3 ಆತ್ಮಪತ್ರದರಸಿ ಪದ್ಮಲದ್ವೇವಿ ಸತ್ಯ...
2 ಶಿಂಕರಾಂದ್ರಿ ಜೋಳಕೆಂಗಾಳ್ಯಂ ರಾಜ್ಯಂ ಗಯ್ಯಾತ್ಯಿ...	4 ನಿದರ್ಶನವರದಿಂದಂ ತಾನುಂತ್ರೆ ಪೆಣ್ಣಿ...

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ಅದೇ ಸ್ಥಾದಲ್ಲಿ

1 ...ಉತ್ತಮೆಜ್ಞಾನ ಸೆಟ್ಟಿಸು...ಬಾಲಯಿ...	
2 ...ಖಾಗಿಂದಂ...ತೆಗೆದಿಸಿಸ್ತು...	

45

ಅದೇ ಗಾಂವದಲ್ಲಿ ಕಾರುಗೆಂಡು ಪಟ್ಟೆಲ ವೀರರಾಜಗೌಡರ ಕಣದಲ್ಲಿ ನಿಷ್ಪತ್ತಿ ವೀರಕಲ್ಲು

ಘರಾಂ 4' 4" x 2' 8"

1 ಈನ್ನು ಮಣಿ ಸ್ವಾಸ್ತಿ ಸಮಾಪ್ತಪ್ರಕ್ರಿಯೆ ಸರ್ಹತಂಮಂಡಿಳಿಕ ನಾರಾಯಣನುಂಮುಲೆಯಂ	
2 ಬೆಂಕೊಳ್ಳುಗಂಡನುಂ[ರ]ಕಾಗತವೆಸಿಪಂಪರೆರುಮವಸ್ಯೆ ಜ್ಯಾ	
3 ರಿಕರದೇವ ಜೋಳದೇವರೆರಾಜ್ಯದಂದು[ದು]ಮೃತಿ ಸಂವತ್ಸರದ ಜ್ಯಾ	
4 ಶ್ರೀ ಕುಂದಾಪಂಚಮಿ ಸ್ವಾಸ್ತಿ ಪಾರಂದು ಮುಂಡ್ರಪರಕ್ಕೆಲ್ಲಿಗೆ ಬೆಳುತ್ತಿನಾಡು	

* ಈ 5 ಪಕ್ಕಗಳು ಕಾಸನದ ಮೀಲಾಗದಲ್ಲಿ ಇರೆಯಾಗಿದ್ದು.

- 5 ಗೊದ್ದು ಯಾಡಿವೆಂಬರಾಬಿತ್ಯ ನಾಡನೆಲ್ಲ ಕಾಳಜ್ಞ ನನಿಸಿತೆನೇಣ
 6 ಸಮೀಕರಿಸಿನಾಡೆಲ್ಲ ನರದೆತ್ತ ಬಂದುಮುತ್ತ ಕೆಳಬೆಯುಹತಿಸ್ತಿಸಿದ
 7 ವಿನ್ನ ಬೋಪ್ಪಗೌಡಿಯುಮಲ್ಲಿ ಮುಳ್ಳಿರ ಕೆಳಿಟಿಯ ಕಾದು ಅಟಾರೆಂಯಿ
 8 ದು ವೆಂಕಧಾರದೆಂಳಗೆಬಿದ್ದನು ಬಿದ್ದ ಲಿಗರ್ಯಾಂಗೆ ವೀರಾಸೈಸೆಯಾಗಿ ಮಾಸಾ
 9 ವಿಮುಖ್ಯಾವಾಗಿ ಉರಿ ಮುಂಬಾಂಕಾಂ ನರದಿದ್ದು ಮುಳ್ಳಿರಸ್ತೆಯೇ
 10 ಇಗೆ ಮಾಕೆಂವೆಯಾಮಂತ್ರಾರ್ಥಿಗೆದ್ದು ಇ ಹುಡಿಜೆಗಲ್ಲಿಗೆದ್ದು ಅ ಯಿಂತಂಟು
 11 ಗದ್ದು ಬೋಪ್ಪಗೌಡಿಯ ಮಾಲ್ಯಿಯ ಮಾಡ್ಯಾಯಿನವರು ತೀಸಿಸಾರುವಾನಿಕೆಂಬ
 (ಕಲ್ಲಿನ ಸುತ್ತುಲು ಬರದಿರುವದು)
- 12 ಹಿತ ಗ ಏ ಕ್ಯಾ ಮಾಸಾವಿ ಉರುನೆರೆ ಅವರಿಗೆ ಸವಾರುಬಾಧಾಪರಿಹಾರನಾಗಿನೂತ್ತಿದ್ದು ಕುಮಾರಿಯಾ
 ರೆಕ್ಕೆ ಸಂದುಬುದೆದು॥ ಈ ಕಲ್ಲು ಕೆಂಗೆಂಕಿರಿಯಿಬಂಜಾಭಾಜಾರಿಯಮಗ್ರಿರ್ಹಿಫಾಡಿ[ದ]ಕಲ್ಲು ಶ್ರೀ
 ಕೊಳಣ ತೀತ್ತಿರ್ದದೆಸ್ತ್ರೇ ಬೋಪ್ಪವೆಸಾತ್ಯಯ ಈ ಶಾಸನದೆ ಅಶುರವಬರದ ಮಂಗಳಮಂಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಯೋಜಿಬಳಿ ಮಾಲಂಬಿ ಗಾರುಮದ ತಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದ ಬಿಳಿ

ಘರಮಾಳ 3' 2" x 2' 8" (ಆ ಕಲ್ಲು ಅ ತಂತ್ರಾಗಿಧಿ)

- 1 ಸ್ವಿನ್ಸ್ ಸುಯ್ಯಾರ್ನ್ಸ್ಯಾಯ ಸುರಕರುಸ್ತೆಯಾಯಿಮಾನ ಜೊಲ್ಲಿಕಾ
 2 ಇಗ್ಭಿನಗೆಭಿಸ್ತಿಮಾಲಾಸಕಳ ಇನದುರಿತ ಹರಣಾನಿ
 3 ಪ್ರಣಕವೆರ ಕಸ್ಟ್ರಾಸಲ್ಲಿಯಿಮಾನ ಜೊಲ್ಲಿನುಹಾಮುಂಡು
 4 ಪತಿಕೀರಾಜಕ್ಕೆಸರಿವನ್ನು ಪೆನ್ನು ನಡಿಗೆಲ್ಲಿನಿಜಂಗೆ
 5 ಪನಸ್ಸಾಗೆಯ ಕಾರೆಗದಲ್ಲಿಟ್ಟಿ ಕೆಯ್ಯಂನೆಟಿಕ್ಕುಬಿ
 6 ರೇನೆನ್ನ ಆತನಡಿಸದಸ್ತುರೆನ್ನ ಪರಿದುಂಕಾರು
 7 ಇಂದಿನ್ನ ಮೆಪ್ಪಿಪಕಟ್ಟಿ ನಾಡಕುಂಗೆನ್ನ ಪಾಂಚ್ ವನ್
 8 ಮಾರಾಯಿಗ್ಗೆ ಬ್ರಿಲಾಂಕ್ಲೆಟ್‌ಟಿರ್ಯಾಸಿಬಿಂಮಣಿ
 9 ಕೊಂಗಾಳ್ಯಾನನ್ನ ವಟ್ಟಿ ವಕಟ್ಟಿ ಮಾಲಿನ್ಯಾಯಿನಿತ್ತರಿ
 10 ದಕ್ಕುಗಾಳಿಪ್ಪಣಿ ರಾಜವನ್ನು ನವಂಕಮೀನೊಷ್ಟಿ ಕಣ್ಣ ವಂಗಲ
 11 ದಪದಿತ್ಯಾಗಳಿಪ್ಪಣಿನ್ನಾಂ ಗಂನಿಯಿನನ್ನಿ ಯಮ್ಮಾಪ್ರಾಂ
 12 ಕೆಂನಿ...ಇಗಾರ್ತುಣ್ಣಿನುಂನಲ್ಲಿ ರೆಂಕಯಂಗಾಳಿಪ್ಪಣಿ
 13 ...ಉತ್ತಿನಾಳ್ಳಿಡೆಕಿಲ್ಲಾಡೆಪ್ಪೆಂಗೆನ್ನ ನುಡಿಯಿಲ್ಲಾ.....(ಮುಂದೆಕಾಳಿವರಿಲ್ಲ)

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ಅದೇ ಗಾರುಮದ ತಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದ ದ್ವಾರದಲ್ಲಿ

ಘರಮಾಳ 1' 10" x 1' 3".

- | | |
|---------------------------------|-----------------|
| 1 ಧಾರುಸೆಂಪತ್ರರದಾ | 6 ಕಂದಾಯ ಗೆ ಱ್ಮ |
| 2 ಸ್ವೇಜಿಖಾಧಿ ಅ ಲಂ ಶ್ರೀಮಂ | 7 ತಂನರಿದುವರಳಿ |
| 3 ಲುವೆಂ[ಕ]ಬ್ರಾಹಿವಾಧಯಕರೆಕ್ಕಂಷ್ಟು | 8 ಒನುಪಾಲಿಸಿಕೊಂಡ |
| 4 ಸ್ವಾನಾಯಿಕರ್ಪಾನಾಲಂಬಿರಾ | 9 ದು ಇಂದ್ರಿಯ |
| 5 ಜೆಗ್ರೋಡಿಗೆಪಾಲಿಸಿಕೊಂಡದು | |

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ಅದೇ ಯೋಜಿಬಳಿ ಮೀಣಸದ ಹಾರ್ಡಿಕ್ಲೆಟಿ ಕಂದುಕದಲ್ಲಿ

- 1 ಸ್ವಿನ್ಸ್ ಶ್ರೀಕೊಂಗಾಳ್ಯಾರ್ಕಿಟ್ಯುಂಗೆಲಿಕ್ಕಾಮಾರೆಯಾಸುನ್ನರೆ.. ಜ.....
 2 ಎಡೆತುರುಕ್ಕಳಿಟ್ಟಿ ಸ್ತೇರಲ್ಲಿ...ನಾಡಾರಲುರುಹಾರನೆಕಟ್ಟ.....

- 3 ಸಾಮುಂತರೆ...ದೇಕ್ಕಿಗಳಾ...ಗೆಡೆಕೆಬಯೆನೆ...
 4 ಮಾರನುರಾ...ಸ್ವಪ್ರಕೊಟಪ್ಪಾ...ದೇಕೆದಸೈನಿಯರೆ...
 (ಸುನ್ನ ರ್ಹಾ ಕೈಮಾರನೆ)

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ಅದ್ದೆ ಯೋಬಿಳ ಯೋಸಯಾಲ್ಪ ಕಟ್ಟೀಬಿಳ ನಟ್ಟೆ ಕಾನೆನೆ
 ಕಾಷಾಳ 3' 2" X 2'

ಇದರ ಮೂಲಾಗಿದಲ್ಲಿ ಸ್ವಸ್ತಿಪಾರಿರಂಭನಾಗಿ ೧೦ ಪಂಕ್ತಿ ಸ್ವಸ್ತಿನಾಗಿ ಕಾಣುವದಿಲ್ಲ.

- | | |
|---|---|
| 1 ಸ್ವಸ್ತಿಕರ್ಕವರ್ಜ್ರ ರ್ಹಾ ನೆಯ ಸಾ | 10 ಭೋಳೆಕ್ಕುಂಧಾರಾಪ್ರತಿಪ್ರಾ ಕಂಬಿಪ್ಪು |
| 2 ಧಾರಣಸೆಂಪತ್ತರದಜ್ಞತ್ವಮಾಸ | 11 ರಾ ಒವಲ್ಲಾಭಾಸಟ್ಪ್ರಾ ಇಂಗೆಕೊಟಪ್ಪಾಗೆ |
| 3 ದಾಮಾವಾಸೆಯಂದುಶ್ರೀಮಂದಾಜೀ | 12 ದಾಷ್ಟಾಳಂ ೪೦ ಆಡವಲಂಗರಾಗ್ರಾ |
| 4 ನ್ನಾ ಜ್ಯಾತುವಿಕ್ಕಾಂಗಾಲ್ಪಾನ್ನಾಳ್ಪೆಲ್ಲಿನ | 13 ಇಂ ೧೧ ತಪ್ಪಿದೆಂಕೆವೆಯೆಂಬಾದೆಂಸ್ವಾದ |
| 5 ಗೌರಿಯಕೆಂಪಿಯಕೆಂಗಾಮ | 14 ತ್ರಾಂತದೆತ್ತುಂಪಾಯೆಂಕುಲ್ಲರ್ಹಾತಃಫರಾಂ |
| 6 ಕ್ಷೇಮಾಂಡಣಾಂಡಮವಣಗೆಂಡ | 15 ಹಷ್ಟಿಪ್ಪ್ರವ್ಯಾಪ್ತಾಸಂಸಾರಣೆವಿಷ್ಠಾಯಾಂಜಾ |
| 7 ಬಾಳಗಾಗಿಂಯ್ವಾಲ್ಪು ಖಣ್ಡಾಗೆ | ಯುತ್ತೇರ್ವೆವಿಂ |
| 8 ಬಿಂಭಾಲೆಯಾಂರ್ಹಾಂಘಾಂಘಾಂ | |
| 9 ರಸೆಂತ್ರ್ಹಾರ್ದೇವಗೆ ರ್ಹಾಂಜ್ಞಾನಾ | |

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ಅದ್ದೆ ಗಾರಮಾದಲ್ಲಿ ತಿಮ್ಮಾಯ್ಯನ ಕೆಂಬಿಳಿ ಗಂಡ್ಯಾಯಲ್ಲಿ ನಟ್ಟೆ ಕಾನೆನೆ

- | | |
|----------------------------------|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಸವಾರ್ಜ್ರ ರ್ಹಾ ನೆ | 6 ಸಿದ್ಧ್ಯಾತ್ಮರಮಹಾದೇವ[ವ]ಗೆ ವ್ಯೋಮಸೆಂಘಾ |
| 2 ಸಾಧಾರಣಸೆಂಪತ್ತರದಜ್ಞತ್ವ | 7 ಯಾನೀರಾಗಾಪ್ರಾಂದನಕೆಯ್ಯಾಲ್ಲಿನ್ನೆ |
| 3 ಪ್ರಾಸರೆಂಪಾಸೆಯಂದುಶ್ರೀ | 8 ಇಂಕೊಟ್ಪ್ರಾಮೂಳ್ಯಾಂಕೆಂಬಾಂಪ್ರಾಂ |
| 4 ರಾಜೀಂದ್ರಾಪ್ರಾಂಥಾವಕೆಂಗಾಲ್ಪ್ರಾರಾ | 9 ಇಂಂದೆಯಾಡಂಪಲಂಕೊಟಪ್ಪಾಂತೆಂ |
| 5 ಜ್ಯೂಂಯ್ಯಾತ್ಮಿಕ್ರಿರ್ಹಾಂಘಾಂಘಾಂ | 10 ದಂಕೆವಿಲಿಯನಾಂದಂ |

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ಅದ್ದೆ ಯೋಬಿಳ ದೊಡ್ಡಾನ್ನಾತ ಗಾಳಿಮಾಕ್ಕೆ ಸೆರಿದ ಯೋನ್ನಾನ್ನಾಕ್ಕರೆ ತ್ವಾಬಿನಮೇಲೆ

- 1 ಶ್ರೀಮಾತುಪಾರ್ಮಿ[ವ]ಸಂಪ್ರಸಾರದಿಪಲ್ಲುಂಳಿಸು ೧೦ ಗುರುಬಾರಾನ್ನಾದಾನಿಲರಸನವರು
 2 ಯಾತ್ಮಾಬಿಕಟ್ಪ್ರಾಸಿದರಾಕಟ್ಪಿರಂರುವೆಂಕಾಂತ್ಯಾಯ್ಯಾಮುಲ್ಯಾಂತ್ಯಾಂಬಿತಮರಸ್ವಾಂಬಿರಂ
 3 ಬಿಸಲಿಂಗದೇವರುನಂನಗಳಾಂಕಾಲದಲಿಂಜಿಂತು

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ಅದ್ದೆ ಯೋಬಿಳ ಗಂಗೆಂರು ಉರುಬಾಗಿಲ ಬಿಳಿ

- | | |
|--|--|
| 1 | 8 ಬಾಳಕ್ಕುಂನುವಂಕೆಂಬಿಪ್ರಮಾತ್ಮಿಯಂಕೆಂ |
| 2 ರದವ್ಯೆಸಾಂಭಿಸು ೧೦ ಮುಂಗೆಂವಾರ | ಡ |
| 3 ದಂದುತ್ತಾರ್ಗಾಂದೆನಾಡೆಪ್ಪಾಕ್ಕುಂಕಾರುಂಳ್ಯಾಂ | ೯ ಶ್ರೀಮಾನ್ನಾಕಾಪ್ರಾಂದಾನಪಡಿವಳಬಾನಮ್ಮಾರಾಜನ |
| 4 ಗಿಯ್ಯಾ ॥ - ತ್ವಾಂಡೆಗಂಡಿಲ್ಲಾ ಮಿದ್ದೆ ದ್ವಾ | ಪ್ರತ್ಯೆರ್ಯ |
| 5 ರೆಂಂಗೆಂದ್ರಾಂನ್ನಾಮುಕ್ಕಾಂಗೆಂಸಲಾವು | ೧೦ ಗ್ರಾಂನಾಕಾಂಬಿರದಮಂಗೆಂಮಾಂಶ್ರೀ ಶ್ರೀ |
| 6 ದುಂಡಾಪ್ರಾವತ್ತಾನಡದೆಂಪಾನರಕ | ೧೧ ದಮೆಪ್ಪಾನೆ...ಗರಾವಜ್ಜಾರಾಂಬಿಯ |
| 7 ಬಿದ್ದುಗಂಗೆಯ್ಯಾಕಿಯಲ್ಲಾಕವಿಲಯಂ | ೧೨ ಲಾಂಡಾಂಬಿನ್ನ್ಯಾಂಜಾಗೆಯ್ಯಾಸಾನೆ . |

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ಅದೇ ಸ್ಥಾದರ್ವಿ.

1	7 ... ಶಬ್ದಿಪ್ತಿ ०
2 ಶೃಂಗಿರಾಜ್ಯಾಗ್ನೀಯುತ್ತಿರತಾಽವ	8ಸವಾರ್ಥಯೆ.....
3	9 ಮನಮತರಂವೆಸ್ತರದೆಂದ್ರೇಷ್ಟ್ರ... ಸುಕ್ರವಾರ
4 ದಂಜ್ಞಾನಾಯಕನಿಂತಾಭರುಮಾಳ್ಯಾ... .	10 ದಂದುತಯಾಯಸಹ.....
5 ಕುಂಭಾಯೈಸ್ವತ್ತಿಕ್ಷಂಜಯದಾಯಾತ್ಮೋದೆ	11 ವರಾರುಜ್ಞಾಗ್ನೀಯ್ಯಾ..... ಚೆಂ
6 ಯಾಸ್ವಾಯೈಶನ್ನಾಪಯಾರ್ಥಕಾಽವೇ ಕ	12 ಗಾಳ್ಯಾಯೈವ ॥

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ಅದೇ ರ್ಯಾಖಿಷ ಗ್ರಂಥಾರ್ಥಮರ್ತಿರು ಗಾಂಧಾರ್ವದಲ್ಲಿ ಕಂಜುವಾಳದೆ ಮಾರದ ಬಿಂಗ ನೇ ಕಾಸನ
(ಮೇಲಾಧಾಗ ಹಂಗಿಫಿ.)

1	
2	ಮಾತ್ರಿಯಾಗ
3	ಕೆಂಪಿಯೆಕೆಂಪಿಗೆದ್ದಿಗೆಂಜ್ಞಾ
4 ... ಕ - ಕೆ ಗ || ದ್ಯೇವಿಗೆಂಪಿಯೆಕೆಗೆಗೆಂಜ್ಞಾ ಆ	
5 ... ಕೊ ಗ || ಮಾವಿನಮಾಕ್ಯಾನ್ಯೋಳಿಗೆಕೊ ಗಂ ಅಸ್ತಾಗ ಪ ಬ್ರಹ್ಮಲಾಪ್ರಾ	
6 ರಮ್ಮಾಂಡಣಾಕ್ಯೋಳಿಯೆ ಪಂಗೇಂಕಾರದೆವರಣಾರಬ್ರಹ್ಮಲು... ಕೊಂಪ	
7 ಸ್ತೋಂಜಾಂಗಿತರನೆಪ್ಪಿಸೆಲಕ್ಕಿಂದೆಂಪಾರಾಧ	
8 ದ್ಯೇವನದಂಡಿನಕಾಣಿಕೆನೆನುನೆವಣಸೂಲಗಿಂಪಿಯೆನಿಷ್ಪ್ರಸ್ತ	
9 ವ್ಯೇ- ವಾಸ್ತವಾಗಿಸ್ಯರ್ಯಾಜಿಯಿಂದಕೊಂಪ್ರರ್ಯಾಂತಪ್ರೇರಂಕ್ಷಾಂ	
10 ಲಿಂದ್ರೇವ ರಿಹರದ್ವರಸರ್ವಾಸ್ತ್ರಿಂಜೆಂಸರಾಸಿವ	

55

ಅದೇ ಸ್ಥಾದರ್ವಿ ೨ ನೇ ಕಾಸನ
(ಮೇಲಾಧಾಗ ಕಾಳಾಗ ಸಹ ಹಂಗಿಫಿ)

1 ದ್ಯೇವರಸರುಪ್ಯಾಘ್ಯಾರಾಜ್ಯಾಂಗೀಯುತ್ತಿದ್ದ ಫಲಿಯದವು	
2 ನಾಡಗಸ್ತಿಬಾಡಿಯಗಡಿ ಖಾಕಾಳಿಗದಬಿವರದವಿಚಿ	
3 ಕ್ಷೇಯನಾಯಕಬಿದ್ದ ಉದುಬಿಕ್ಷೇಯನಾಯಕಾಪ್ಯಾಂಗಾಂ	
4 ನುಲ್ಲಿಂದ್ರೇವರಸರುಹರಿಹರದೇವರಸರುತ್ತಂಕಾಂಡಸಮಾ-	

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ಅದೇ ರ್ಯಾಖಿಷ ದೂರ್ಧಿ ಕಳಗಾಳಲು ಗೌಡನ ರ್ಯಾಂಲದಲ್ಲಿ ೨ ನೇ ಕಾಸನ

1 ಶ್ರೀಮಂಲಸಂಗದೇಸ್ಯಾಯಗಣಪ್ತಸ್ತಾಕಾ	
2 ಭಕ್ತಾಂಡಕಾಂದಾಸ್ಯಾಯಾಂಗಾಂಸ್ಯಾರದಬಿ	
3 ಉಯುಂ- ಅದ- ಸುಭೈಂದ್ರದೇವರ-	
4 ಪ್ರಯೋಗ್ರಸಿಷ್ಟ್ಯಾರುಮಾಷ್ಟ್ರಪಭಾಂದ್ರದೇವರನಿ	
5 ಸೇಧಿತಾರಣಸಂವಧರೆಜ್ಯೇತ್ತಿಸುಂದರಂಜನಿ	
6 ಸುಕ್ರವಾರದೆಂದುಮುಕ್ತಾದರು-	

ಯಾದವನಾಡು ಯಡ್ಡರು ಸುಗಿ ಗ್ರದೇಹರ ಗುಡಿಯಲ್ಲಿನ ಕಾಸೆನ್.

ಘಟಣೆ 4' 8" x 1' 6"

1 ಸ್ವಸ್ತಿಸಬವರ್ತ ನಂತಿ	ಪೀಂಠಾಗ-
2 ನಯಯಾವಸಂವತ್ತರ್	30 ತಕಂಸೆಂತರಭನಾಡುನೂ
3 ದಿಸಾರವಣಮಾಸದೆಸುದಿಬಿ	31 ಪಾಕಾಂತಾಡಿಯುಂನೊಡ
4 ದಿಗ್ಭಾದಿವಾರದೆಂದು	32 ಲಾಗಿಶ್ರಾತಿಪಾಳಿಸಿಯಾ
5 ಶ್ರಿಮಂನಮಹಾತ್ಮ	33 ಉಂಪದಿನಯ್ಯಾಕುದುರೆ
6 ಜ್ಞಾರ್ಥಿಸ್ವರ್ತಿತ್ತರಾ	34 ಯುಳಿಯ್ಯಾತ್ತುಲೆಂಕರ್ತಾಂಜ
7 ಧೀಸ್ವರಬಿಲ್ಲು)ಕು	35 ನ್ಯಾಂ ರ್ಯಾತ್ತುವಿಕ್ಕುಟಿ
8 ದಕ್ಷಾಧಮಾತ್ತುಂಜ್ಞಾ	36 ಗರುಂನಾಲುವತ್ತಿಯ್ಯಾಕು
9 ಜತುವ್ಯಾಂತಿಗಳ್ಳಿ ಸರ್	37 ಇಪ್ಪಟಿಗ್ಗಾಯಾದಾರ್ತಾಮು
10 ಇಂಗತ್ತವೆಪ್ಪರಂಜಿರವೈ	38 ನ್ಯೇರಿಂದ್ರಿಯರವಾರೆಬು
11 ರಂಜಕ್ಕೆಸರಿಬಿಯಾ	39 ಧುವೆಗ್ಗೆಮುಂತಳವೆಗ್ಗೆ
12 ರಭ್ಯಾಮಸಂಗಾತ್ರಮರಾಮ	40 ಮುಂಕುಲಸ್ತು)ಇಕಿಕೆಲದೆಲ್ಲಿ
13 ಮಾರಿಷರನಂದೆನವೆನಂ	41 ಯುಂಬೆಸಕೆಯ್ಯಾಸು..
14 ಸಂಸ್ತುತ್ಯಾವಂದಿಂಬನಂ	42 ಜಾವಿಯೆಂರಾಜ...
15 ರಮ್ಮಾಂಧಸುಂಭಾರಾಂ	43 ಕೆಂಬೆಯಂಕಟ್ಟಿಸಿ ..
16 ಅಯ್ಯಾನಂಕರಾರೆ	44 ಯಂಪನೆತ್ತಿಸಿದವೆ
17 ವರಾದಸ್ಯಾರಂತ್ಯಾರ	45 ರುಬ್ರಾರ್ಥ್ಯಾಂಗ್ಗೆ ಚತ್ರಮಂನಿ
18 ತಾಂಕರಂಬ್ರಾಯ್ಯಾದಯೆ	46 ಲಿಸ್ತೋಂಗೆಯ್ಯಾಯಾ
19 ಕರ್ಕಾಸೂತರಂಕರ್ಕಾ	47 ದಿಸಿಂಪ್ರೇರಾಂತ್ಯಾಮುಂಬಿಳೆ
20 ಸ್ವನೇರಾಮಾಮೆನಾಂಮು	48 ಗಿರಿವೆಲ್ಲಾಂಪ್ರಾಪ್ತಾನಾಗೆಲ್
21 ಬ್ರಾಹ್ಮಾದ್ವಾರಂಂಟ್ಟಿಪ್ಪ	49 ಸರ್ವೋದರಂಜಾಜರಸಂಸ್ತೋ
22 ಯಾರಂಗಂಜಾಂಡಲದ್ವಿಗಂಪ್ಪ	50 ಜದಿಂಪರ್ವೆಲ್ಲಾಂತ್ಯಾವಿನಯೆಯ್ಯಾ
23 ಪ್ರಾಂತುಂಬಿಂಪರಾಕ್ರಮನಾಗಿ	51 ವಿಧರಾಂಸನಮುಂಬಿರೆಸಿಸೆ
24 ಸವರ್ಣಾವನಾರಾಂನಂವಿಂ	52 ದಂವೋಂತಯಾದುಂಧ್ಯಾಮಲ್ಲಿಸ
25 ಯಾಲಂತ್ಯಾರಾನ್ನನುವಾಗಿಮು	53 ಸ್ವಾವಿಗ್ರಂಥಾನಭೋಂವರಾಜಿ
26 ಲೀಯಂಪ್ರತಿಪಾಳಿಸಿರಿ	54 ಮಂಯ್ಯಾನಮಂಬಿಮ್ಮಾದ್ವೀವೆ
27 ಪ್ರಾರ್ಥಾಂರ್ಯಾದತ್ತಿಂಕೆಂ	55 ಸಿಂಜನ್ತುದುಂಧ್ಯಾರಸಂಮೊಡಿಸಿ
28 ಇತ್ತಾಕೆಂಪ್ರೆರಿಂಧಿವಾತ್ಯಾಟಿಸಿಮ್ಮೀ	56 ದತ್ತಾಂಜಾಗೆಯ್ಯಾಯಾಂತ್ಯಾಚೀಕ್ಕಾ
29 ರಾವತಾರಸಂಕರ್ಯಾಯಾಗಾಂ	57 ಇತ್ತಾಂಪಾಂಜಾರಾಸೆಯುಲುರೆ
	58 ಸುಪ್ರಾಂಕಾರುವಾನರೆಂದೆ
	59 ಮಂಗಾಂಪಾಂಜಾ ಶ್ರೀ ಶ್ರೀ

ಅದ್ದೆ ನಾಡೆ ಕೆಲಕೆದೆರು ಬ್ರಹ್ಮದೇಹರ ಸ್ಥಾತದಮ್ಮಾರೆ ಬರದಿರುವದು

- 1- ರೌದ್ರಿಸಂವಶ್ವರದೇಹ್ಯಾಸುದೆಂಜವಿಂಜಾಂತಾದಿವಾರದೆಂದು
- 2- ಹಂದ್ರಾ...ದೂರಾಂಜಾ...ಎಂಬಿಜಿಮಾಡಿಸಿದ್ರೀ
- 3- ಶ್ರೀಮಾಂತಕದೇವರುಮಂಗಾ
- 4- ಮಂಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ನಾಡು ಚಿಕ್ಕಿಸ್ತು ಸುಗ್ಗಿ	ಗೂಡಿ ಬಳಿಯ ದಾರ್ಭಿಬಳಿ
1 ಸ್ವಾಸ್ತಿರ್ಮಂಬನುಮಂಡಿರ್ಲೈಪಂ	13 ಪ್ರತಿ ಮಾನೆಯೇ ದುಮಾರೆಜನಕಾ... 14 ನೀಕಿತೆಯ.....ಪಾರಿಸಿ.....
2	15 ಕುಂದ್ರಾರ್ಥಾವಮಾನೆಯೇ ದುಮಾಜಿ .
3 .....ನಾರಾಯಣ .. ಇ.....	16 ಕಾರಿಯಾಗಿನ | ಮಾಡಿಕ್ಕೆಯುನಕಳನ್ನೀಗ 17 ಇಲ್ಲಿಯಾಗಿದ್ದು ಗುಂದೆದಾಪಿಳಿಳಿಜ
4 .....ಹರಿಶರ್ವದೇವ.....	18 ಹೆಚ್ಚಿನ್ನು ಯಾವಾದಿಳಿಳಿಯ್ಯಾ
5	19 ರಮಾಲಿಗ್ಗಾಡಿಯಾಗೌಡುಗ್ಗಾಡುನುಬ್ಬಿವಾಗಿ
6 .....ಆಳಂತ್ರಿರ್ವೈಳಿಳಂ	20 ಯುಂತ್ರಿನಾಡುನಬರಕೆಂದ್ರಾದಿತ್ಯಾ
7 ಬಿಸಂವತ್ತರದೆವಾಧಿಮಾಸಪ್ರೋವೆಪತ್ರಿಂ	21 ರುಳ್ಳಾನಬರಕೊಂಬಸಾಸನಮಾರಿಯಾದಿಯಾಬರ
8 ಜಮಿಂತ್ರಿನಿಧಿನಕ್ಕು[ತ್ರ]ಗುರುವಾರದೆಂದುಹರಿಹ	[ದಸ್ತೀ
9 ರ...ಸುಂದರಿಂಗ್ರಂಧ್ಯಾದಿಖೆಂ	22 ಸದ್ರಾವಜೆನಯ್ಯಾಕಲ್ಲಾರ್ಮೋಯ್ಯ್ಯಾ ಮುಕ್ಕೊಽಜಾ..
10 ಇಂಗೆಸೆಲುವೆಷ್ಟ್ವಾಸ್ತುಮರಿಯಾದಿಯಕ್ಕು	
11 ಬ್ರಹ್ಮಮುವೆಂತೆದೆಯೆಂ್ತು ಗೆರೆಜ್ಜು ಮಾಕ್ಕು	
12 ಖಂಗೆತ್ತಿನಮುಕ್ಕಂಗೆಸಲುಪ್ರದುಜೆ	

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ಅದೇ ನಾಡು ಹಾರ್ಷಾರ್ಭಾಗ್ಗಾಗುಮದೆ ಗಾಡಿನ ಅಂಬಿಗದ್ದು ಕಾಲವೆಯಲ್ಲಿ	
1 ತೆಯಲಯ್ಯಾಜ್ಞಾಭುಕ್ತಾಲಂಕಾಷ್ಟ್ವಿ...	5 ವಮ್ಮುಂಕಾಲಂಕಾಷ್ಟ್ವಿ ಕ್ರೀತ್ಯಾಪಂ
2 ವ್ಯಾಧಿಂಬಿರಾಯ್ಯಕ್ಕಿಷ್ಟ್ವಾಮಾರ್ಜಿಯು [ರ]	6 ಬಿಪ್ಪುಪ್ರೋನ್ನಾಮಣ್ಣು ಗೆರೆಪ್ಪಾದಿಂ
3 ಸಂಗೆಬಿಷ್ಟ್ವಾಗ್ರಹಾರ ! ಮತ್ತುಂಜ	
4 ಬ್ರ್ಯಾಹಂದೀರೆ ಕಾಲಹ ಕೆಳಿಂಜೆ	

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ಗಡಿನಾಡು ಹೇಳಿಬಳಿ ಗರೆಗಂದೊರು ಕಾನ್ತಿವೀರಪ್ಪಾನ ಮನೆದಾರಿಯಲ್ಲಿ ನಿಷ್ಪ್ರಾಗ್ಗೆ ನೇ ವೀರಗಲ್ಲು	
.....	6ಮಹಾಮ
3 ಸ್ವಾಸ್ತಿರ್ಮಂಬನುಮಂಡಿರ್ಲೈ	7 ...ದಿತ್ಯಾದ್ರೇವಗೆ...
4 ಶೈಕ್ಷಾರತ್ರಿಭುಮನಮಲ್ಲಾವೀರ	8ಣ್ಣೀ... ..
5ಮತು - ಜಂಗಾ -	9ರೆಷ.....

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ಅದೇ ನಾಡು ಹಾರ್ಷಾಗ್ಗಾಗುಮಕ್ಕು ಸಂಕಾಸ್ಯೆ ಬೆಕ್ಕುಮತದ ಬಿದಿರು ಕಾಡಿನಲ್ಲಿ	
1 ಸ್ವಾಸ್ತಿಸಮಸ್ತಪರ್ವತ್ಸಿ	3 ಸ್ವೇಂದ್ರಕ್ಷಿಳಿಂದಂಕಿಲಿ
2 ಸಮಿತ್ರಿಮತ್ತಿ	4 ಯಾಗಬಿರ್ಯುಪಿಂದ

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ಅದೇ ನಾಡು ತಾಕೆರಿ ಗಾಂಮುದ್ದಿ ಬಿಲಗ್ಗೈ ಕಾರನ ಗದ್ದು ಯಲ್ಲಿ	
1 ಸವರ್ಧಾರಿಸಂವತ್ಸರ	4 ನವರಾತ್ರಾನಗಲರಿಂ
2 ಜ್ಯೇಷ್ಠಾ ಆ ಆಲಂಗಣ	5 ಗೋಳಾದರಿಗೂರು .
3 ಉನಂಕರನ್ನಯಾಂಜಣ	6 ...ಬ್ರಹ್ಮಾಂಡಿಕೆ

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ಬಿಲಹ ಹೇಳಿಬಳಿ ಕಾಜಾರು ಬಿಸವನಗುಡಿಗೆ ಉತ್ತರದಲ್ಲಿ ಬಿದಿರುವದು	
1 ಶ್ರೀಮತುಬಿಳುಗೌಡಿತಾಂಬಿಗನ್ನ	4 ಕೆಂಬಣ
2 ದಬಿಯಿರು - ಕನಿಗಾಂಯಿರಾಮನಾ	5 ನಾಲ್ಕುರಿಗೆ
3 ಗಜ್ಜಯ	6 ಕೊಟಗಾಂಮ

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ಅದೇ ರೋಧಿಂ ಸಿರಿತ ಗಾಂಪುದ ರಾಮೀಶ್ವರ ಗುಡಿ ಮುಂದೆ

- | | |
|---|--|
| 1 ಶ್ರೀಜಯಸಂಪಂಥ
2 ರದಫಾಲ್ಲುಣಸುಧರ
3 ಪ್ರಸ್ತುತಿಯಿರ್ಹಿಂಜಾರದಂ
4 ವಿಕ್ರೇಷ್ಯಾಭ್ಯಾಜಬರ್ತ್ರೀ
5 ವಿರ್ಬಿಲಾಳ[ಎ]ದೇವರಿಸರುಪಿ
6 ಶ್ರೀರಾಜ್ಯಾಂಗೇಯುತ್ತಿದ್ದಿಖಿಬಿಳಿ
7 ಯನ್ನಾಡೆಡದರಿಸುರಜ
8 ಸ್ವ - ಗ್ರಾಂಡೆಗಳಿರ್ಬಿಯಾನ
9 ಮುಗ್ವಾಯಂಜಾಂಗೀರಿಪ್ರಾರದ
10 ಮಲ್ಲಿಕಾಂನರ್ವರಲಪ್ರಾಭೀಂಗೆತ್ರೀ
11 ಜಸ್ತ್ರಾಮ್ಮಾನಿಧಿನಿತ್ತೇನಜಲಸ | 12 ಇಂಗಾಂಪಿಮುಖ್ಯವಾಗಿವೆ
13 ಯಂಜ್ಞಾಗೆಕಾಲುಗಳಿರ್ಸಾ
14 ಗಿಧಾರಿಯಾಯುಂದುಕೆಳ
15 ಪಿಂಕಾಸೆನ್ಯಿದನುಷರು
16 ಅಳಿಂದಡೆಗಂಗೆಯೊ
17 ತೆತಿಯಾರಿಕವಿಲಿಯ
18 ಕೊಂದರೆಕ್ಕಾಂಡಿರಿಕ್ಕೆಳಿ
19 ರುಮುಂಗೆಳಿವಾಂತಿರೀ
20 ಶ್ರೀ ಶ್ರೀ ಮುಂಪಿನಕ್ಕ
21 ರಕಾವರು ಶ್ರೀ |
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ಅದೇ ರೋಧಿಂ ಮೂಲದರವಳಿ ಉರುಬಾಗಲಲ್ಲಿ ಹುಣಿಸ್ತೆಮರದ ಕೆಳಗೆ

- | | |
|--|---|
| 1 ಶುಚಮಸ್ತು
2 ಶ್ರೀಮತ್ತಿರಮಂ
3 ಸಾಹಂ ನರಿವಾ
4 ಜಿಕಸತ್ತಿನುಂ ಸ್ತು
5 ಪರಾಷ್ಯಾಮ್ರಮಹಿತ | 6 ಯೋಗಿಂ ಸಿದ್ಧಾ
7 ಗಾಂಧ್ರಾಸ್ತಕತ್ತಿನಂ ಬೀಲಾಕರುಕುಷ್ಟ್ರಾಭ್ಯಾ
8 ಪಸ್ತು ಆಹಿಯಾಯುತಿಕುಂಬಿರಂ ಮುಂದೆ
9 ಪ್ರಾಣಿಗಾಂತ್ರಾಮಸ್ತು ದತ್ತಾಂಕುರಾಂತ್ರಾಂ
10 ಕುಂಭಂ ಕಿಂಬಧ್ರಂದಕ್ಕಾನ್ನಿ ತ್ಯಾಕ್ತೇ * |
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ಕೊಡ್ಡಿ ರೋಧಿಂ ರುಳಕ್ಕೆಲ್ಲಿ ಗಾಂಪುಕ್ಕೆ ಪೂರ್ವ ರನ್ನೇಶ್ವರ ದೇವರ ಗುಡಿ ಬಳಿ

- | | |
|--|--|
| 1 ವಿಕಾರಿಸಂಪುರದಭಗುಣಸುಧ ಅ ವಡವರದಿ
2 ಶಿನಮೇರ್ವೇವಾಂಜ್ಞಾನವರ್ಣಭ್ರಾಪದಕೆಂಗೆತ್ರೀ
3 ಗಿಳಿಂಧಿಂಜಾಕ್ಕೆಲ್ಲಾಡಿಕ್ಕೆಣ್ಣಾಯಿಂಮ್ಮೆ ಗೋ
4 ನಬೀರೆಗಲ್ಲುಕಲ್ಲಿನಬೀರ್ಜಾಂಜಾದರುಶ್ರೀ | 5 ಸಿಗ್ವ
6 ದಿಂಬ
7 ನ
8 ದೇ
9 ಮ್ಮುಯ್ಯಂಜಿಕೆಣ್ಣಾಯಾರಿಗಮೆಂಗೆಳಮಾದೀರ |
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ಕಳಿಮ್ಮೆ ದ್ರೋಧಿಂ ದೇಗ್ಗೆ ದಂಪತ್ತಿ ಬಸವನ ಗುಡಿಬಳಿ ಇನ್ನೇ ಕಲ್ಲಿ

- | | |
|---|--|
| 1 ಶ್ರೀಸ್ವಿಸ್ತುಶ್ರೀಮಿಂಜಾಮ್ಮು
2 ದೆಯಿಕಾಲಿವಾರಣತಕೆದವರು
3 ಇ ಇಂತ ನೆಯ ಸಾಧಾರಣಾಂವತ್ತಿರದ
4 ಮಾಳಿಭೈ ಅ ಬಾಗ್ನಾವ ನಾರ
5 ದಲ್ಲಿ ಕಾಡುವಂದಮುಂಜಾನಾಂಧಿಂತ್ರ್ಯಾನಿ
6 ಯಾವರಸಂಸಿಧಿಯಲ್ಲಿನದೆಂದ್ರೆತನ್ನೆನ್ನೆ | 7 ಬಗ್ಗೆಹಾಕಿವೆಲ್ಲವಿರ್ವೆಂಬೆಲ್ಲೆರು ಸರ್ವಮಾಂಸ್ಯ
8 ಸಂಕೇತವಾಗಿಂಬ್ರಾಹಿಂಗ್ಗೆ ದರ್ಷಿಸಿರಂಗಾಲ
9 ಉಭಯಾಗಿಂಗೆಸೆಲಾವಣಬಗಾರಮು ಅ ನು ಸೀ
10 ಸಾತ್ತವನಾಡಿಸಿಬೆಂಬ್ಮುಕೆಂಪ್ರಯಿ
ಶ್ರೀ |
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ಅದೇ ಸ್ತುತಿದ್ವಿಂ ಇನ್ನೇ ಕಲ್ಲಿ

- | | |
|--|----------------------|
| 1 ಶ್ರೀಕುಂದಮುದುಮಂ
2 ಒನ್ನಾಧೀಕ್ಕಾಮ್ಮಾನಿಯ | 3 ವರಸಂಕೆಂಧ ಶ್ರೀ
+ |
|--|----------------------|

* ಇದ್ದೇ ಬರಹಿಸುವದು.

+ ಇಲ್ಲಿ ಇವಾರು ಶಿಕ್ಷಣ ಬರೆತಿಂದಿ.

70

ಅದೇ ಸ್ಥಾದಿಲ್ಲ ಇ ನೇ ಕಲ್ಲಿ.

- | | |
|---|--|
| 1 ಸ್ಯಾಸ್ತಸಮಸ್ತಭೂವನಾಸರಯಂಶೀ
2 ಪ್ರತ್ಯುವಲ್ಲಭೈಂನುಕಾರಾಜಾಧಾರಾಜ
3 ರಮೇಷ್ಯರಂಸರಮ್ಮಣಿಪ್ಪಾರಕಯಾ
4 ದವಕುಳಾಂಬರದ್ವಿಮುಳಿಸಮ್ಮಾಕುತ
5 ಜ್ಞಾನಾಮುಖಮಾಲಾಜರಾಜಾನೆ
6 ಲಪರೋಳಿಗಂಡಗುಡಬ್ರೇರುಂಡಕೆನಕ್ಕಬೆಂ | 7 ಯನಸಹಾಸಂಕರಯ್ಯೇಕಾಂಗನೀರಾಸೆನಿವಾಳರ್ಪಿ
[ಧೃಗಿರಿದುಗೆ]
8 ಮಲ್ಲಮುಗರರಾಯ - ರಸಯೆ
.....
11 ಗಂಡಕ್ಕಿಲ್ಲವಿರರ್ಹೆಯಾಸೆಂ
.... |
|---|--|

71

ಅದೇ ಯೋಧಾಳ ಸೆರಂಗಾಲದ ಬಿಸನನಗುತ್ತಿ ಸಾರಿಗೆಯಾಗಿ,

- | | |
|--|--|
| 1 ಸ್ಯಾಸ್ತಕ್ಕಿರ್ಸರಿವಂಗಲದಮಾಚ
2 ಗಾಪ್ಯಾಷ್ಟಂಸರಿಯಮುತ್ಸುವಿರ
3 ಮಾಚಗೊಳ್ಳಿನಮಾಗೆಕಾವಗೊ | 4 * ಇಲ್ಲಿನಿಂದಿಸಿದೆ
5 ಮರಿಯೋಜಬಿಸದೆಮಂಗಳಂ |
|--|--|

72

ಕೆಗ್ಗಿಟ್ಟಿದು ತಾಲ್ಲೂಕು ಬೆಟ್ಟಿಯತ್ತು ನಾಡಿನಲ್ಲಿ ಬಾಧಾಜಿಗಾಗಿಮಂದಿಲ್ಲಿರುವ ಕೆಲ್ಲಿ

ಪಾಮಾಳ 1' 6" x 4' 3"

ಉಪಕಾರಿಗಳಿಗೆ: ಅಕ್ಷರವೆಲ್ಲಿ ಬುಕ್ಕಿ ಬುಕ್ಕಿ ಕೆಡಿಸಿಲಿಟ್ಟಿದೆ

73

ಅದೇ ತಾಲ್ಲೂಕು ಹೆತ್ತುಗಟುವಡಿನಲ್ಲಿ ಬಾಳೆಲಿ ಗಾಜುಮ ದೇವರಾಷ್ಟ್ರನದ ಗೌಡೆಯಮೀಲಿ

- 1 ಪದುಬಿರ ಜೋಡಿ ಸೀಲಾಗೆಂಳಾ
- 2 ಪದುಪರಾಯಾಸೀಂ
- 3 ಪದುಬಿರಜೋಡಿನಮೇಂ

74

ಮುತ್ತಿಕೆರ್ವಿತಾಲ್ಲೂಕು ಇರದೂರು ಗಾಜುಮಕ್ಕು ಸಮಿಖಾವ ಚರಿಕಣಬ್ಯಾಲುಗಾಳಿಕಲ್ಲಿಯೆಂಬ ಕೆಲ್ಲಿನಲ್ಲಿ

ಪಾಮಾಳ 2' 10" x 2' 10"

ಬಿಲಾಷಾರ್ವ್ಯೇ

- 1 ಸ್ಯಾಸ್ತಕ್ಕಿರ್ಸ
- 2 ಎಜೆಯ
- 3 ಪನ -
- 4 - ದಾಯ
- 5 ನುರಣಾನ್ತಿ
- 6 ವೆಳೆಣ್ಣ ವೆ
- 7 ಉಂಡತ್ತುವೆ
- 8 ದೆದ ಕಣ್ಣ
- 9 ದುಂ ಇದ
- 10 ನಣೀನಂಗೆ
- 11 ಕೆವಲೆಯೆಂಬೆ

ಮಂದ್ರಾಸಂಕ್ರಿ

- 12 ಇಂದರಸೆಯುಂ ಅಣಿದೆಪಾತ್ರಾಂ

ಕೆಳಗಿನ ಪಂಕ್ತಿ

- 13 ಒಂದು ಬ್ರಾಹ್ಮಣರಿಕಾ
- 14 ರಂ ಮಂಗಳಮಹಿಂಕ್ಕಿರ್ಸ

* ಈ ಪಠ್ಯ ಮೇಲೆ ಗಂಡಿಲ್ಲ ಬರೆಹಿದೆ.

75

ಅದೇ ತಾಲ್ಕೂಕು ಈಲುಗುಳಿಗಾಗಿ ಮೆದಲ್ಲಿ ನುಂಡು ವಿರೋ ಪ್ರಪ್ತಮ್ಮನ ರಾಭಕ್ರಿಯಾದಲ್ಲಿ ರುವ ಕಲ್ಲು

ಘರ್ಮಣ 1' 9" x 1' 9"

ಒನ್ನೇ ಪಟ್ಟ

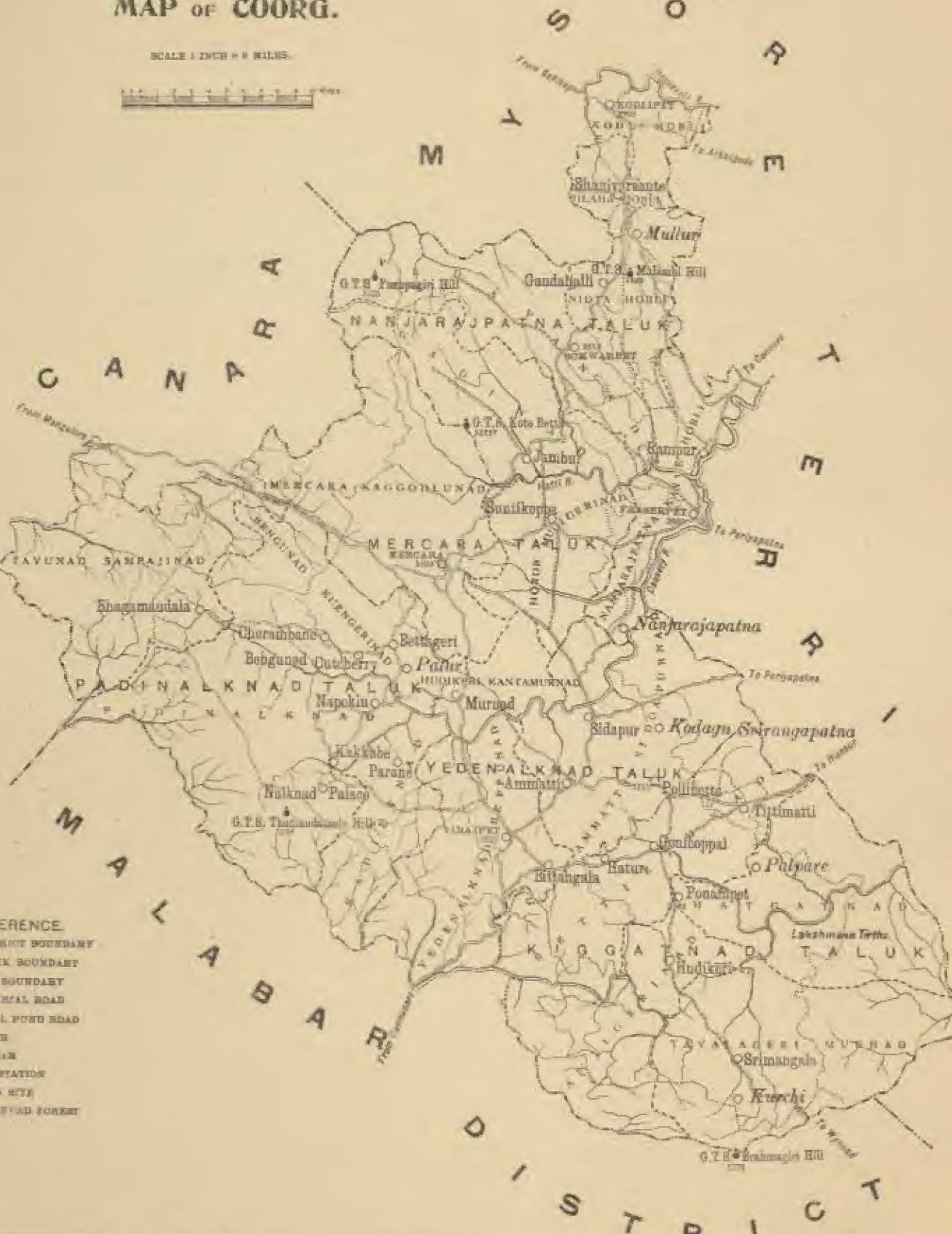
- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಹಾನುಮಾಹಿತಿ ದ್ವಾರ್ಶಿರ ಜಣಿತು
- 2 ವಿಭಾಗದ ಧ್ವಲದಂಶರಾಮ ಸ್ತೋರಾಯಿಸಿಂವೆ
- 3 ರಣಾಕ್ರಿಕಿರವಬಿಜರನುಷ್ಪತ್ನಿಕ್ಕಿರುತ್ತಿರುತ್ತಾನೆ
- 4 ಶ್ರೀಮದ್ ವಿರಮ್ಮನಿನರಾದಿತ್ಯಗೋಕ್ರೂರು

ಎನ್ನೇ ಪಟ್ಟ

- 5 ಉದ್ದೇವರಸ್ತರು | ರಕ್ತಾತ್ಮಿಸಿಂವತ್ತರದೇಕಣಾಳ್ಮಾಸೆದಂದುತ್ತಂ
- 6 ಗುಣಾದಕಂಯಂಫಳೆಯ ಹುಳುಷಿಸಿಸಿದಲ್ಲಿ ಮಾಸಲಬ
- 7 ಜ್ಯುನ್ಯುಲಾಳಿಯಮರು ಚಾಳರಯೋತ್ತಿಯಾಜುಖಿದೆಗೆರುತು
- 8 ವಕತಿಲ್ಲಿಬಿಟ್ಟುದಾಳಿಗೆಕಾಲಿಗೆಸಂದುದುನುಕೊಳ್ಳಬೇ

MAP OF COORG.

SCALE 1 INCH = 8 MILES.



ALPHABETICAL LIST OF PLACES WHERE THE INSCRIPTIONS
WERE FOUND.

Name of place.	Inscription number.	Name of place.	Inscription number.
Andagöve Kallür ..	28	Küjür ..	64
Anjanagiri ..	10	Kalakandür ..	58
Bälaji ..	72	Kaṭṭepura ..	11
Bälele ..	73	Kibbeṭṭa ..	18
Bhāgamandala ..	9	Kotür ..	3
Biliür ..	2	Kundabettja ..	29
Chaudlu ..	59	Mahadēvapura ..	12, 14, 15, 23
Chārala Śrimangala ..	26	Malambi ..	46, 47
Danagal ..	18	Mayamudi ..	21
Danugal ..	20	Moreāra ..	1, 5, 17, 25, 48
Dodda Kapagālu ..	56	Mudarahalli ..	86
Dodda Malate ..	51	Mullür ..	34-45
Ganagür ..	24, 52, 53	Nallür ..	30, 31
Garagandür ..	61	Nandigunda ..	33
Göpi Marür ..	54, 55	Niṣṭuta ..	6, 7, 32
Haradür ..	74	Pälür ..	8
Härangi ..	62	Peggür ..	4
Härōhalli ..	60	Siraha ..	65
Heggadahalli ..	68-70	Sirangāla ..	71
Horür ..	27	Takēri ..	63
Hosahalli ..	49, 50	Uṇuguli ..	75
Hulaköđu ..	67	Yedavanāḍ ..	13
Iggodlu ..	19	Yedfır ..	57
Irpi ..	22		

MYSORE AND COORG ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARNATICA	Published.
Vol.	
I. Coorg Inscriptions ¹	1886
II. Inscriptions at Śravana Belgola. ²	1889
III. Inscriptions in the Mysore District, Part I	1894
IV. Inscriptions in the Mysore District, Part II	1898
V. Inscriptions in the Hassan District	1902
VI. Inscriptions in the Kadūr District	1901
VII. Inscriptions in the Shimoga District, Part I	1902
VIII. Inscriptions in the Shimoga District, Part II	1902
IX. Inscriptions in the Bangalore District	1905
X. Inscriptions in the Kolār District	1905
XI. Inscriptions in the Chitaldroog District	1902
XII. Inscriptions in the Tumkūr District	1904

(Government Central Book Depôt, Bangalore.)

MYSORE AND COORG FROM THE INSCRIPTIONS.

Compendium to the above, published in 1908.

(Archibald Constable & Co., London.)

¹ Revised edition, 1913.² Revised edition in the Press.

APPENDIX.

MYSORE AND COORG FROM THE INSCRIPTIONS.

Emendations due to more recent discoveries, etc.

Page 3. *Nandas*.—The following may be adduced as indicating some connexion of Nandas, or rulers of Nanda descent, with the north of Mysore and other parts to the north-west. A number of leaden coins were found in 1888 at the site of Chandrāvali, an ancient city to the west of Chitaldroog. Some of these bore legends in Brāhma characters, which have been read as *Mahārathīsa Sadakana Kālāya* and *Rāṇo Mudā Nandasa*, surrounding a humped bull, and having on the reverse the Buddhist symbols of a *Bodhi* tree and a *chaitya*. The former is therefore an Āndhra coin of a Sūtakarṇi, and the latter may be a Nanda coin. Another find of similar coins was made at the same place in 1909 (MAR), which also bore these legends, with the variants *Jadakana Kālāya* in the first, and *Muṭā* for *Mudā* in the second, in addition to one having the legend *Rāṇo Chūṭukalāḍā Nandasa*. With these were found, giving a clue to their period, a Roman silver *denarius* of Augustus, and a Chinese brass coin with a hole in the middle, probably belonging to 138 B.C., the time of the emperor Han Wu-ti. Coins of the same series have moreover been found at Karwar in North Kanara. Now the Sūtakarṇi stone inscriptions of perhaps the 2nd century at Malavalli (Sk 263) and Banavāsi (IA, xiv, 333) give as one of his titles *Vinukubha Chūṭukalāḍā Nanda*, and thus seem to afford evidence of the location in some way, in that region, of Nanda rule. Even Professor Rapson read the legends on the Karwar coins at first in the same sense, but has since adopted the reading *kulānanda*, 'joy of the family,' which deprives it so far of any special historical value.

Page 8. *Mudrā Rākṣas*.—The date of this drama Professor Speyer considered should be placed many centuries earlier than is generally done. To this Mr. C. H. Tawney adds, that it is highly satisfactory to have the antiquity of this interesting play rendered so highly probable. And Mr. Vincent Smith says, it used to be dated in the 8th century, but is now ascribed by some scholars to the Gupta period, in the 5th or 6th century (Hillebrandt).

Page 10. *Punnāja*.—Jinasēna, who wrote his *Harivamśa* in 783, was of the Brīhat-Punnāta-sangha.

" " *Avinīta*.—Read 'who married the Punnād king's daughter, and their son Darvīnīta united it'.

Page 12. *Edicts* (of Aśoka).—Dr. Thomas's discovery that 256 referred to nights, and M. Sylvain Levi's new translation of *amīśā* have upset the previous renderings of certain passages in the Brahmagiri and cognate edicts. Dr. Fleet now proposes the following (JRAS, 1911, p. 1098)—Thus says Dēvāṇampiya: (There are) two and-a-half years and somewhat more, during which I, who am an Upūsaka, did not display much zeal for one year. But (there is) one year, with the balance (of that period), during which I, who have betaken myself to the Sangha, have displayed much zeal: and during this time gods and men, who had not (previously) mixed in Jambudvīpa, have now been made mixed. For this is a result of zeal, and it is not to be reached by high rank (alone); for even the great heaven may be attained by a lowly person who displays zeal'. 'And this address was delivered by him who spent 256 nights in worship'. Dr. Hultzsch translates (*id.* 1115)—'But men in Jambudvīpa who up to this time had been unassociated with the gods have (now) been made associated with the gods'. And Pandit Laddu (*id.* 1119)—'In Jambudvīpa the gods (of the well-known Hindu pantheon) who up to this time had not been associated (with men like Gautama and others) have now been made associated with them (by me through my non-sectarian zeal)'. Dr. Waddell says (AQR, January 1912, p. 105)—'Aśoka obviously intended by this reference to the gods to enforce the dogma of the higher Buddhism, that in a Buddhist country 'there is no difference between gods and men', because all are equally subject to transmigration (*cf.* Mahāyāna Texts, SBE); but the existence of the gods is here accepted by Aśoka, whose favourite title was 'The Beloved of the Gods'. Dr. Thomas writes (JRAS, 1912, p. 480)—'M. Levi's convincing interpretation of *amīśā* has been generally accepted, and the resultant meaning that "those men in Jambudvīpa who had 'had unmixing gods' have been mixed with the gods" appears inevitable. But the practical import is far from clear, and I am unable to solve the problem. That the gods mentioned are real gods (see Fleet and Hultzsch above) and not kings, as M. Levi suggested, and that the *munīśā*

are ordinary men and not deified teachers, as is proposed by Pandit Laddn, is the most natural interpretation. We must remember that the result described had been attained—and not by greatness, but by energy—in little more than a year. Are we to understand a conversion of people who previously did not recognize the Brahmanical gods? In any case the result is a curious outcome of Asoka's first work as a zealous Buddhist. But for the laity, even among the Buddhists, heaven is the goal in prospect as appears later in this very edict, and also in Rock Edict vi. Asoka is himself *dāvīnāmpriya*. Prof. Venis (in letter to Dr. Hultzsch, quoted JRAS 1913, p. 652) says—'If plain folk are to understand Dāvīnāmpriya when he says that a new condition of things had been so rapidly brought about in Jambudvīpa by his religious zeal, they must be shown some outward physical fact or sign which they could at once accept as the intelligible or usual attendant of religious zeal.' Dr. H. adds—'This postulate is complied with if we assume that the 'gods' (*devī*) of the Rūpnāth edict are identical with the *diryāni rūpāni*, etc., of the fourth rock edict, and that in both cases Asoka wished to remind his subjects of certain religious shows at which he had exhibited to them in *effigie* the gods whose abodes they would be able to reach by the zealous practice of *dharma*'. In regard to the 256, Dr. Fleet (*id.* 656), writes—'We know that Asoka was anointed as king when 218 years had elapsed, i.e., at some time in the year 219 current after the death of Buddha, and that he then reigned for 37 years: this carries us on to some point in the year $219+37 = 256$ current; and giving a year the figures of which are the same with those of the nights which are mentioned in the record. The topic of the record is zeal or energy in the practice of morality and religion; and the record expands the dying speech of Buddha, whose last words were—'Work out your salvation by diligence.' Taken with the other points, the agreement in the numbers—256 nights and 256 years—indicates a conclusion which seems irresistible: namely, that, after reigning for 37 years, Asoka, in the course of the 256th year after the death of Buddha, abdicated and passed into religious retirement on the hill Suvarnagiri; that the address published in the record was delivered by him on the 256th night after that event; that it was delivered on that particular occasion because he then fulfilled in worship at night in his retirement a number of nights equal to the number of years which in the meantime had been completed since the death of Buddha; and that it contains his last pronouncement, if not actually his dying words.'

Page 14. *For 'he sent' read 'under him were sent'*. . . .

" " (Note)—*Read 'Māmūlanār's verses in the Agandāntra, and he is of the'*. . . .

.. 15. *Siekhada-Nāgasirī*.—According to Rapson this is the name of the Prince associated with the Queen in the donation. Her name is not given. But from an inscription at Kanheri is said to be Nāga-mulanikā.

Page 19. There is an inscription of a Bāna king Aggapa-Rāju, of 968 A.D., in the Nellore district (iii, 1201).

Page 20. *The Chōja king*.—Before this *insert*—'The Nolamba king Mahēndra (c. 878) is called *Mahabali-kuta-ridhvameanam*, or destroyer of the Mahābali family (EI, x, 65).

Page 21. *Asoka sent*.—*Read 'under Asoka was sent'*.

" 26. Māndhātrivarmmā's father was Kumāravarṇmā. Mṛigśavarmmā's queen was Prabhāvati of the Kaikṣya family, and mother of Ravivarṇmā (MAR 1911).

Page 31. *Sister*.—add 'Ālabbe' (Sh 64).

" 32. *Or law of adoption*.—Substitute note.—Dattaka is mentioned by Vatsyāyana, author of the *Kāma-sūtra*, as having written a separate work on one branch (named *Vaiśika*) of the subject, at the instance of the dancing girls of Pātaliputra. Dattaka may be placed in perhaps the first century A.D. (JRAS 1911, p. 183). Dattaka appears in Kannada as Jattaka. Thus the Hoysala prince Ereyanga is described (Ak 102a) as *abālā-Jattakan*, or a Jattaka to the weaker sex.

Page 33. *Appogāl village*.—add "The Tamil chronicle attributes to him another grant at Tagadūr in 288 to Brähmans for the worship of Mūlasthān Īsvara" (see IA, i, 361).

Page 34. *End of para. 2*.—add "A grant by him to a Buddhist has been obtained at Melekōte, Tumkūr taluq (MAR 1910).

Page 35. *Outside customs*.—add "A grant of his 25th year has been found" (MAR 1911).

" 35. *End of para.*—continue—He married the daughter of Skandavarṇmā, the Rāja of Punnād. This is of course the Punnāta in the south-west of Mysore to which reference has been made before, in connection with the Jain migration under Bhadrabāhu. (Substitute for next para.)—

Durvinita, his son by the Punnād Rāja's daughter, succeeded him in c. 482, although his father, acting on the advice of his own guru, had set him aside (from the succession) in favour of another son. But Lakshmi

(the goddess of sovereignty) came to him of her own accord and embraced his broad chest (Bn 141, Mi 110, DB 68). His supersession at first is confirmed by the interesting old Siragunda stone inscription (Cm 50), which states that Nirvinita's (*i.e.* Avinita's) younger son obtained the Koṅgaṇī crown. This he did, it adds, from Kāḍuveṭṭi (a common name for the Pallava king) and the Vallava (Ballaha or Rāshtrakūṭa) king¹. But we are informed in Nr 35 that Durvinita captured Kāḍuveṭṭi on the field of battle and placed his own daughter's son Jayasimha-Vallabha on his hereditary throne. This is the name of the Chalukya prince who by defeating the Rāshtrakūṭas laid the foundation of the Chalukya power in the South. It may perhaps be inferred therefore that Durvinita had entered into alliance with the Chalukyas and given his daughter in marriage to the representative of that family, though this is not actually mentioned anywhere.

Durvinita was distinguished for his literary ability. For we are told that he wrote a commentary on the fifteenth *sarga* of the *Kirātārjuniya*, a Sanskrit poem by Bhāravi. This *sarga* is full of verbal puzzles and riddles. One stanza contains no consonant but *n*, with a single *t* at the end; in another, each half-line read backwards is similar to the other half (see IGI, ii, 240; JRAS 1911, 187). We are also informed (Tm 23, and grant of his 40th year lately found, MAR 1912) that he was himself the author of a *Sabdāvatāra* (the name of a work always attributed to the Jain grammarian Pūjyapāda²), and of a version in Sanskrit of the *Vaidikākathā*, which from Tm 23 apparently means the *Bṛihatkathā*, a work known in oriental literature as having been written in the Pañcāchi dialect. He is no doubt the Durvinita named in Nṛipatunga's *Kavirājamārgga* as one of the distinguished early Kaṇṇada authors.

Page 36. Omit lines 1-5, him . . . Bhadrabāhu. Also 12-17, Another . . . Nirvinita.

" " End of para.—add "One has been lately found of his 40th year (MAR 1912)."

" 41. End of second para.—Add 'which was maintained by Kambharasa (IA xviii, 313). He fell in a battle against Vallava at Kāḍimogeyūr, in the Tumkūr country (MAR 1910).'

Page 42. *Piduvipati*.—add 'His name may have been Dīṇḍika.' On the throne—add 'in 817.' *Pallavādhīraja's daughter*—continue 'and gave his own daughter Jāyabbe, the younger sister of Nitimārgga, to Nolambādhirāja.' To footnote add SII ii, 881.

Page 45. The exact date of which event is not known—substitute—"the date of which event is 869".

" 47. *Thirty-two Thousand* (para. 3) continue "A grant in the reign of Rakkasa-Ganga has been found at Hale Būdanūr, Mandya tāluq, without date. But on another side of the same stone is one of Rājendra-Chōla's 12th year. Nāgavarmmā, the author of *Chhandāmbudhi*, says that Rakkasa-Ganga was his king. This has been omitted for some reason by Mr. Kittel in his edition of the work".

Page 49. In table.—After *Hariwārmmā*, 247-256, add "2 and footnote", "In the Tamil chronicle 288 is given as a date in his reign". After *Mādhava III*, 357-370, add "3 and footnote." At this point, between Mādhava III and Avinita, the Tamil chronicle inserts a Dīṇḍikara-Rāja or Hariśchandra, who ruled for only a short time. After *Avinita*, continue "c. 480-482 (1. 2) Kali-Ganga, Nirvinita (1. 3)m. Pannād princess". After *Durvinita* continue "c. 482-522. . ." and omit 1. 2.

Page 50. In table.—For '670' against Bhūvikrama and Sivamāra I substitute '679.' Under *Prithivipati I*, insert "? Dīṇḍika". After *Rājamalla Satyavākyā I*—add '817-828' . . . After *Nitimārgga I*, add '—869'.

Page 55. Omit 'the younger sister of Nolambādhirāja', and after Jāyabbe insert "the younger sister of Nitimārgga."

Page 56.—*Fighting with the Ganga king*—add 'He is said to have destroyed the Mahābali family (the Bāpas), and hence was called Mahābali-kula-viḍhvamsanam' (El x, 65). End of para.—add 'He apparently had a younger brother (Mb 38), the Nolambādhirāja-Nolipayya ruling in 897 (Mi 52), who had a son Ankayya (Mi 27). Para. 3—omit 'Nolipayya'; '897 in Mi 52'; 'and Ankayya.'

¹ An interesting parallel to this occurrence took place some centuries later, when the Ganga king Śivamāra-Saigoṭṭa, on his release from captivity, was crowned with their own hands by Govinda-Prabhūtavarsha, the Rāshtrakūṭa king, and Nandivarmanī, the Pallava king (Yd 80, Nl 80).

² Thus we have in Nr 46 the following verse :—

nyāsam Jainēndra-saṅjñām sakala-budha-nutom Pāṇiniyasya bhōgū-
nyāsam Śabdāvatāraṇi manuja-tati-bitum Vaidya-śāstram cha kritad ||
yas Tatvārtthasya sūktaḥ uparachayad iha tām bhāṣya asau Pūjyapāda-
vedāśi bhaṭṭa-panḍyaḥ svā-para-hita-vachah pārṇava-dṛig-budha-vrittaḥ ||

Perhaps Pūjyapāda may have been Durvinita's preceptor, but this is not so stated.

³ It is strange that in a Sanskrit sentence the above Prākrit word should be used in designating a work which has a recognized Sanskrit title. The actual name in Tm 23 is *Bṛihaturīthā*, but this seems to be a mistake of the engraver.

Page 57. After para. 2 insert 'The following is a tentative table of the Nolambas, with dates obtained from inscriptions :—

Mangala <i>Nojambādhīrāja</i> praised by the Kārttikas | 1. Simhapota, Singapota <i>Kali-Nojambādi-arasa</i> fought for Ganga king Śivamāra II agst. Duggamāra, his rival for the throne. | 2. Chāruponnara c. 780 <i>Paramēvara-Pallavādhīrāja</i> in time of Rāshtrakūṭa king Jagattunga-Prabhūtavarsha (Gorinda II). | 3. Polachora c. 825 <i>Pallavamalla, Nojambādhīrāja</i> m. Jāyabhe, dr. of Ganga king Satyāranya I, and yr. sister of Nitimārgga I. | 4. Vira-Mahendra, Mayinda 878-895 <i>Nojamba-Niriyana</i> <i>Mahibali-kula-vidhvamsanam</i> m. 1. Ganga princess Gāmabbe 2. Kadamba princess Divalabbe	5. <i>Nojambādhīrāja-Nojipayya</i> 897 Ankayya. by 2. Pallavendra-Iriva-Nojamba
6. Ayyapa 918-929 <i>Nojambādhīrāja-Nanniga, Naṇṇigūḍraya</i> m. Ganga princess Pollabbe	7. Appiga, Appayya 931-940 <i>Bira-Nojamba</i> m. Chaluki princess Attiyabbe | Irula 929
8. Dilipayya, Diliparasa 943-956 <i>Iriva-Nojamba</i> <i>Nojambādhīrāja Nojapayya</i> <i>Iriva-Nojambādhīrāja-Nojipayya</i> 9. Naṇṇi-Nojamba 975	

Page 66. For 'Pulikēśi I' read 'Pulikēśi II.'

,, 67. Under 'Dantidurga' in the table, add Sāhasatunga.

,, 74. Vikrama, given in the table, has dropped out here in printing. After 'Iriva Nojambādhīrāja', 1. 1, read 'Vikrama Tribhuvanamalla, the son of Satyāranya's son Daśavarmma, succeeded his uncle (Dg. 1), and dispersed the hosts of his enemies. Sk 287, Sb 281, 471 are of his reign'. For 'Satyāranya's', 1. 5, read 'Vikrama's'.

Page 130. Note—add 'The Bōdas are said in Manucci to leap on to the quarters of the horse behind and cut off the nose of the horseman. This mode of attack is paralleled by that of the wild Irish at the end of the 14th century, as described in Froissart's Chronicle, where it is said that they leap from the ground behind a horseman and embrace the rider so tightly that he can in no way get rid of them, and cut his throat'.

Page 131. For 'There are no inscriptions of his time' read 'Bn 118 is of his time'.

,, 133. Add note to 1. 11—"But the Seven Kombus mentioned in Sk 136 of 1068 may perhaps refer to the Coorgs".

Page 134. In table, under '10. Vira-Rāja'—for 'died 1862' read 'died 1859'. In 1. 4 from bottom—for '1738' read '1788'.

Page 135, para. 2—For 'first Linga-Rāja' read 'second Linga-Rāja'.

,, 136. End of para. 2—read 'He died in London in Sept. 1859. His body was temporarily placed in the catacombs at Kensal Green Cemetery, and the next year sent to India for interment'.

Page 143. 1. 21. For 'Panchava mahārāya' read 'Manija.'

1. 25 For 'when—the latter' read 'he sent word to Panchavan-mahārāya, who'.

Page 145. For last two lines, read 'originally founded and endowed by the Kongalva king Rājādhīrāja in the name of his mother, and recovered the grants, which are still continued. The Vijayanagar king Harihara II at the same time made a grant of Mallur-nād to Gonka-Rāḍḍi-nāyaka, who had been noticed (for his bravery) by his general Gundappa-dāṇḍāyaka (Ug 39)'.

Page 146. For 1. 13-17 substitute ' Avinita married the daughter of Skandavarmmā, the Rāja of Punnād, and their son was Durvvinita, who reigned from c. 482 to 522.

Page 153. Add to footnote ' Padinālkunād is mentioned in 1277 and 1295, in the time of the Hoysalas (Ch 65, 44)'.

Page 161. Read ' bearer of the Hadapa (or betel bag) '.

Page 176. L. 9 from bottom, read ' abduction of a gurū's wife and the murder of Brāhmans '.

" 178. For ' māna (maunds) ' read ' māna (a half seer) '.

" 196. *Dattuka-sūtra*—See correction above to p. 32.

" 197. For ' (Kolhapur &c.) ' read ' (Karabīla or Karhāq in Satāra District). 1. 22 insert ' and that Prabhāchandra composed the *Nyāyakumuda-chandrōdaya*, a Nyāsa on Śākatajyana's sūtras'—and omit this passage from 1. 18-19.

Page 201. For ' Umśādatta ' read ' Haribara-sūri '.

" 203. Add note to 1. 11-' A grant of the 4th century by the Ganga king Mādhava III to a Buddhist named Buddhisatva has been obtained at Melekōṭe, Tumkūr District (MAR 1910).

Page 205. L. 17—Insert ' (see the beginning of Ch 187) '.

" 207. End of para. 2, add ' (Sr 86)' . See also remarks now on Cg 8 and 9.

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